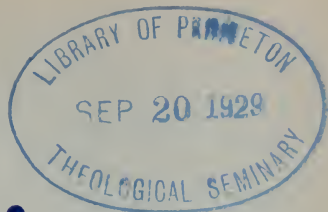




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The Outlook of Missions



VOLUME XXI

SEPTEMBER, 1929

NUMBER 9

A Growing Work at Morioka, Japan

MORIOKA is one of the important centers in North Japan where a missionary of our Church is stationed. It is the capital of Iwate Prefecture and has a population of over 42,000. Rev. and Mrs. Gilbert W. Schroer were located here for a number of years prior to their return to America on furlough. Since that time, Rev. and Mrs. Dobbs F. Ehlman are the missionaries in charge.

The picture below shows the fine group in attendance upon the services on Easter Sunday, 1929. The pastor, Rev. Kumaji Tsuchida, was baptized and received into the Christian Church by Dr. Hoy a good many years ago. He is the fourth person to the right of Mr. Ehlman, who may be seen sitting in the left center. Mrs. Ehlman is standing well to the right. The large group of interested children in the foreground speaks well for the future growth of this congregation.



CONGREGATION AND SUNDAY SCHOOL AT MORIOKA, JAPAN

The Reformed Church of Yugoslavia

*Report Read Before the Alliance of Reformed Churches Throughout the World,
Holding the Presbyterian System, at Boston, Mass.*

Fathers and Brethren:

"Pictures from Yugoslavia" is the title of the book, which I brought with me to Boston, and which contains a short description of the classis which I represent. I believe each one of you received a copy of this book. May I ask you to look this book over and keep it as a remembrance. I should like to give a more detailed report of the contents of this book.

1. The REFORMED CHURCH OF YUGOSLAVIA before the year 1918 was part of the Reformed Church of Hungary and constituted the missionary territory of her three large and populous districts. Even these three districts found it no easy problem to serve these scattered mission places as they deserved to be served. This missionary territory, after the year 1918, became a part of Yugoslavia with 16 village churches, which were self-supporting and with 38 churches, which rely upon aid. Since then it has been upon these largely simple village churches that the burden and work of missionary activity has fallen. I am pastor of one of these 16 churches. When we realized that it depended upon us to carry on the work, the first step we took was for each of the ministers to offer one-tenth of his income for this missionary purpose. Our congregations did the same. Because we have our own difficulties and burdens to take care of, we could not go further in helping these scattered missionary territories. And yet, we fully realize that the above aid is far from being sufficient. For instance we have two congregations, the membership of which is almost entirely composed of converts from the Roman church. They became converted 30 years ago as the consequence of an intensive evangelistic campaign of several months. Naturally, these converted congregations received most careful consideration and spiritual care in former years. The best ministers were sent to them as pastors. Now, a theological student in his second year serves one of them as the spiritual leader, while in another we could not send anyone for years. Naturally, the development of these congregations has ceased and I entertain fears that they may return to their former church affiliations.

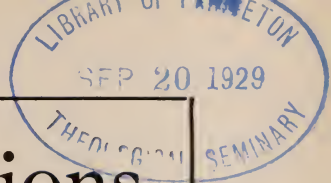


REV. ALEXANDER AGOSTON

In another instance we had to unite three congregations under the care of one pastor, who at the same time is entrusted with the pastoral care of Reformed constituents in 90 localities.

2. A few days ago in conversation some one inquired about the hungry and the unclothed and desired to know whether we have any such needy children. In my answer I was rather one-sided and spoke only about the needs and poverty of children. But I could have spoken of the poverty of ministers as well. We have pastors with large families who must live on 300 to 400 dollars a year. Before Christmas I received letters from ministers to the effect that they have no shoes and no fuel. Out of the meager surplus of our Orphans' Home I sent a package to one of them including worn clothes for his children. In his answer he informed me that this package made him very happy because he was able to put clothes on his children. I also sent him some money. From this he paid his doctor bills and the druggist. And what little was left he invested in buying a goat that the children might have some milk. You will find the picture of this group in the book you received.

(Continued on Third Cover Page)



The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your request be made known unto God! —Philippians 4:6

We must have faith, for this is the foundation; we must have holiness of life, for this is the superstructure. O Lord, give us this day life within, and it will reveal itself without to Thy glory!

—C. H. SPURGEON.

There are two things that men should never weary of, goodness and humility; we get none too much of them in this rough world.

—R. L. STEVENSON.

For life, with all it yields of joy and woe, And hope and fear, believe the aged friend— Is just our chance o' the prize of learning love, How love might be, hath been indeed, and is.

—ROBERT BROWNING.

Prayer is the outlet upwards for gratitude and yearning desires for blessing. It is the inlet through which the supplies of grace pour downward into the heart.

—THEODORE L. CUYLER.

Strengthen me in the work I have undertaken; give me counsel and wisdom, perseverance, faith and zeal, and in Thine own good time, and according to Thy pleasure, prosper the issue.

—ANTONY ASHLEY COOPER.

The most important thing in your life and mine is to seek an unconscious beauty which everybody else shall see in us but ourselves, the unconscious beauty of the Lord Jesus Christ being reflected from our lives.

—F. B. MEYER.

I am not good enough to serve Thee, but Thou hast a right to the best service I can pay. Do Thou then impart to me some of that excellence, and that shall supply my own want of worth.

—ST. AUGUSTINE.

But we must hold our longings to the light, And sing among the stars more and more, Nor stand contented on our planet's floor, If we would greatly live in the Creator's sight.

—ANGELA MORGAN.

We forget that heaven is not far off yonder— at least our heaven is not—but begins right here in our common days, if it is ever to begin at all for us.

—J. R. MILLER.

He is the rich man in whom the people are rich, and he is the poor man in whom the people are poor; and how to give all access to the masterpieces of art and nature is the problem of civilization.

—R. W. EMERSON.

Where there is beautiful music it is difficult for discontent to live.

—HERBERT SPENCER.

Let us race
Up the dark steeps of the world to catch the sun
On the white summit of the morning sky.

—GARRETA BUSEY.

Give me a thankful spirit. O for a heart to praise Thee for all that Thou hast given me and for all Thou hast withheld from me.

—ASHTON OXENDEN.

In the daytime when
There were no stars, he fared beyond the ken
Of earth-bound minds and sought some cloud
afar.

—LEIGH MITCHELL HODGES.

And now I wonder if at the feet of Jesus we are ready to answer our question, Is life worth while?

—PAUL SCHERER.

The Prayer

GIVE us that humble and eager spirit which is ever attentive to the whisper of Thy still small voice! Grant us times of quiet hearing when we shall know Thy will! In Christ's name.—
Amen.

The Outlook

VOLUME XXI
SEPTEMBER, 1929
NUMBER 9

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

The Kingdom of God Movement in Japan

TWO great evangelistic movements are to begin on the first day of January next year. One is the Five Years' Evangelistic Campaign in China, and the other is the Kingdom of God Movement in Japan. In China Dr. Stanley Jones and others are to be the leaders, and in Japan the leader is to be the Rev. Toyohiko Kagawa. In Japan the effort is to continue for three years, and will be an inter-denominational, nation-wide movement under the auspices of the National Christian Council.

Under God the central hope of the movement in Japan is Mr. Kagawa. Who is Mr. Kagawa? All about the forty-three years of his intensely interesting life can not be told in a brief article. Suffice it to say that he is a very simple, unassuming, pleasant man, short of stature and slender in build. His health has not been robust. He is blind in his left eye, and the sight of his right eye is poor. But he is the greatest Christian of the Orient, and one of the greatest in the world.

He became a Christian when he was a boy of fourteen or fifteen through the influence of a missionary. Then, after studying in a Mission School and graduating from a theological school, he came to America and studied for a few years in Princeton Theological Seminary. On his return to Japan he, with his wife, made his home in the slums of the great sea-port city of Kobe. Here he gave himself unstintingly to the poor and the degraded and the down-and-outs. With the scantiest means he started various forms of settlement work, making the preaching of the gospel a constant part of

his activity. Gradually he became an ardent champion of the laborers in their grievances, and was imprisoned once or twice. Meanwhile he was an intense student, and wrote numerous books, many of them best sellers.

After the terrible earthquake, leaving his settlement work in the hands of others, he came to Tokyo and gave several years to relief work and here again daily preaching of the gospel was a striking feature of his work. Later he returned to Kobe, developed still further his work there, while at the same time his activities became more and more varied and multitudinous. He was frequently called to various parts of the country for evangelistic addresses.

From June, 1928 to June, 1929, he virtually covered the whole country in an evangelistic campaign inaugurated by the National Christian Council. Everywhere he was greeted by the largest audiences that could be crowded into the places where he spoke. Every day was begun with a Bible-study hour at six o'clock in the morning and hundreds always attended; and from two to six or seven addresses followed on the same day. His endurance is amazing. His message is the simple story of God's love as manifested in the redemptive sacrifice of Jesus Christ on the cross. His power lies in the widely-known fact that he himself embodies that love in his own life to a marvelous degree.

It is this dear man who is to lead the Kingdom of God Movement in Japan from next year on. Many helpers will be enlisted in the movement. Many will

help by prayer. May we not hope that even outside of Japan, in our own Reformed Church, many will help by prayer. It is Mr. Kagawa's hope that at least a

million souls may be won for Christ; shall we not make that the goal of our prayers for Japan at this time?

D. B. SCHNEDER.

Horace E. Coleman's Achievements in Japan

Due to the efficient leadership of Horace E. Coleman, who has been the field representative of the World's Sunday School Association in Japan, the National Sunday School Association of Japan will hereafter proceed without the co-operation that Mr. Coleman has rendered during the past fourteen years. It is the purpose of the World's Association to withdraw its field secretaries in a country as soon as the local leadership warrants this. Financial assistance will be continued but it will be expended entirely under local direction. The Japan Association is the first to reach such strength and ability as will justify the withdrawal of the American Field Secretary.

Mr. Coleman concluded his work at the time of the National Convention of the

Japan Association which met at Osaka. Heartiest expressions of appreciation were given Mr. Coleman and he was signally honored in being elected Honorary Secretary for life of the National Sunday School Association of Japan.

Mr. Coleman was a Friends' missionary for six years. He served the Friends' Mission and the World's Sunday School Association jointly for six years and has given full time to Sunday-school work since 1915 thus completing twenty years of service in Japan. Many recognition receptions were extended to Mr. Coleman before he sailed for the United States in June. One was in Tokyo by a group of distinguished business men and government officials.

It was constantly the policy of Mr. Coleman to work through the National Association of which he was the Educational Secretary. He was the effective leader in organizing and promoting the summer training schools at Karuizawa and Shimonoseki. He rendered effective service in the preparation of the eleven years of indigenously written graded lessons for the Sunday Schools of Japan. He started the *Aozora*, a monthly paper for young people, developed the teen-age movement and the Daily Vacation Bible Schools.

A Note of Appreciation

IT is with keen regret that we announce to the readers of THE OUTLOOK OF MISSIONS that, with this issue the faithful associate editor, Mrs. Edwin W. Lentz, retires. For a period of ten years she has been a most valuable helper, with voice and pen, to increase the number of subscribers, and to furnish every month very acceptable reading matter. Mrs. Lentz is a woman of fine intellect, warm impulses, and radiant vision, and she has made all these noble qualities contribute to the improvement of the W. M. S. G. S. Department. It is not a lack of interest



MRS. FLORA RAHN LENTZ



MISS GRETA P. HINKLE

in our missionary magazine that has led her to lay down her facile pen, but other duties which claim her time and strength.

For her untiring efforts in helping to sustain the high character of *THE OUTLOOK OF MISSIONS*, and for all her kind and patient attitude with her co-workers, we wish to record our high appreciation.

While we are sorry to lose the help of Mrs. Lentz, we are glad to assure our readers that a capable successor will fill her place in the person of Miss Greta P. Hinkle. She is well-known throughout the Church, a person of rare ability and charm of diction, and we welcome her into the circle of those who enjoy the work of publishing abroad the news of the Kingdom of God.

Family Gatherings

There is something of the old Celtic clan left. Many people still hold closely and intensively to the older devotions of kinship, a kinship recognized and acknowledged in its remotest degree. So, in a way, we remain Campbells, or Mur-

taghs, or Camerons, or O'Neils, or what have you.

In America, at this season of the year particularly, kinfolk gather in multitudinous reunion, after the fashion of our elder Scottish, Irish, English, and Teutonic forebears—of the old time—after the fashion of the splendid pioneers who laid the foundations of American greatness.

We go out and picnic; we fraternize and renew associations, revitalize memories, wondering, perhaps, how so many people could spring from one stem. We enjoy it. These occasions make us to remember that we are human, and that our particular family is the best that was ever created, which is the truth, though naturally and properly this is to be disputed by the sons and daughters of every other self-respecting family.

Most of us love to go back to the scenes of our childhood. Perhaps most of us would like to try life all over again; certainly that part of life which held the hum of the bee, the cry of the bird, the babble of the brook, the flash of wild bird wings, the clangor of the school bell calling to towheads and black and brown heads, and demure feminine heads of any haloed expression.

The best of life for some of us lies in the long ago, though we have no right to deprive the present or the fragment of the future that may be ours, of the best that in us lies so long as we may evade the touch of Thanatos.

And we like to get back to that past, betimes, as nearly as may be. We want again to drink of the red wine of youth. We, perhaps, have drunk, all too deeply of the waters of Marah. So we find solace at the shrines of our birthplaces; find a renewed, cadenced joy in the lilt and swing of youth's murmurous and melodic memories.

They are great things, these family gatherings. They help to make the nation strong, because they cement the traditions of the home, its virtues and helpful impulses, its moral and patriotic ideals.—*Cincinnati Enquirer*.

Northfield Conference of Women's Foreign Missionary Societies Held July 12-20, 1929

THIS Conference being *national* in its character brought together a large number of delegates, not only from nearby or surrounding states, but also from more remote districts. Though held in New England the members of it were not only principally from New England nor from the neighboring state of New York, but New Jersey, Pennsylvania, Delaware, Maryland, and Ohio. These delegates represented practically all the leading denominations such as the Baptists, Presbyterians, Methodists, Congregational, the two Reformed Churches, Lutheran, Episcopal, even Unitarians, Adventists, etc. The whole number of delegates was 939, including quite a large number of younger girls from several of the leading denominations. These are called *Campers*. Tents are provided for these campers and they are under some one who is their leader. The campers add not only to the number of delegates, but also to the interest of the Conference and instruction is provided for them the same as for the older ones.

Missionaries, active and retired, were registered as delegates without pay. On the evening when the meeting was for them there were some 25 on the platform who spoke their names, and stated their Church, field of labor, length of service and kind of work they did. The writer was the only missionary of his Church. The oldest and most noted missionary was Rev. Robert Law, D.D., L.L.D., of Livingstonia Mission, Central Africa. He was successor to Dr. Livingstone and spent 52 years in active service. Next to him in length of service was your humble servant, 40 years. The third was a missionary from Burma in the person of Mr. Cochran, who had spent 39 years. We missionaries were treated very kindly. One afternoon on the lawn of Betsey Moody Cottage, the committee tendered us a reception. At this meeting I was the only male missionary and was assigned a place with six others from Japan, several of whom I knew very well. And on

Saturday afternoon a wealthy lady from New York tendered a reception to the leaders and missionaries, at the Northfield Hotel.

The personnel of the conference included some of the most prominent women leaders of the country, including Mrs. Montgomery, Mrs. Peabody, Mrs. Johnson, Mrs. Pratt, vice-president and chairman of the conference, and Miss Gertrude Shultz. Among the speakers were two of the African missionaries, Dr. Law and Mrs. Cushman, Dr. Endicott of Canada. The morning Bible hour was conducted by Dr. Beaven, of Rochester, on "The Glory of the Christian Resources." These were far above the usual, most interesting and most helpful to old and young.

A farewell was given to a Miss Perry, who is going to Japan as a teacher of the Congregational Girls' College, in Kobe. The missionaries to go out during the next conference year, numbering 122, were indicated by stars on a large white flag, in the form of a cross, suspended on the platform.

This conference was a pronounced success. I am happy to say that in the denominational statistics the Reformed Church in the United States had 14 delegates.

It was a great privilege for me to meet personally, and to hear all those leading women in missionary work; to attend the public meetings which were held and hear sermons and addresses from individuals who have a national or international reputation. I am truly grateful for such a privilege and am endeavoring to make the most of it as regards my own spiritual life and the opportunities I may have to use it in missionary addresses and articles on the subject of kingdom work at home and abroad. I rejoice to know what benefits and inspiration our young active workers must receive by their presence at such a gathering as this conference, of which this is a report.

J. P. MOORE.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Home Mission Day

HOME MISSION DAY this year will be observed on November 10th. An interesting program, entitled "The Church in the City," has been prepared. Our Sunday Schools will be provided with sufficient copies of the same and with envelopes for the special offering to be given to the Dewey Avenue Mission in Rochester, N. Y. This Mission was organized in 1912. It never has had a complete church plant. Its first building was a very modest, temporary structure, which was literally built in a day. It served the purpose of the Mission for one year when the chapel or Sunday School unit was

erected. This building has been used for Church and Sunday School purposes ever since. It has long been felt that the congregation should have a suitable edifice for worship, in order to supply the needs of the community in this direction. The congregation by its own efforts is not able to finance such a project. Consequently through the Board of Home Missions it appeals to the Church at large to come to its help.

If all of our Sunday Schools will respond to this call the new building will be assured and the Mission will take on new courage and zeal.

Golden Wedding Anniversary

Rev. and Mrs. Peter Bauer (pictured here) celebrated their Golden Wedding anniversary, on the afternoon of June 3, in our church at Leola, S. Dak. Rev. Mr. Cooney, of that place, gave the English address; Rev. F. W. Herzog, of Ashley, N. Dak., spoke in German. They entered the church to the strains of the Lohengrin wedding march, played by a granddaughter and a grandson (piano and violin). Four sons and the sons-in-law were ushers, the eldest daughter was maid of honor, the other eight daughters were bridesmaids, three little granddaughters were flower girls. To Mrs. Bauer and her daughters could not have been said: "How camest thou in hither, not having a wedding garment?" A chorus of sons, daughters and sons-in-law sang two anthems (Dudley Buck's Festival Te Deum being one of them). At the parsonage, after the church service, followed an appropriate musical program; there were 300 guests at the parsonage to share in the program and the refreshments. Most of the anniversary gifts were in gold coin, one coming from the Leola congregation. This anniversary



REV. AND MRS. PETER BAUER

also commemorated the 50th year of Rev. Mr. Bauer's ordination to the ministry. The local paper says: "Rev. and Mrs. Peter Bauer have lived together fifty years, standing by each other in their

work and in aiding others. They have reared a large family, of which they may be justly proud, as the children have followed in the footsteps of their parents; are all upright men and women, well worth knowing."

Rosedale Mission, Laureldale, Pennsylvania

ON June 9th, 1929, was dedicated the beautiful Rosedale Reformed Church, Laureldale, Pennsylvania, of which Rev. Samuel Givler, Jr., is the Missionary. The Dedication Sermon was preached by the Rev. James M. Mullan, D.D., Superintendent of the Department of the East of the Board of Home Missions. A Community Service was held in the afternoon, when greetings were brought by Rev. Mark K. Trexler, pastor of Calvary Lutheran Church, Laureldale, and by Rev. Karl L. Reisner, pastor of Hinershitz Lutheran Church. At the evening service the sermon was delivered by the Rev. Elmer L. Coblenz, D.D., pastor of the Second Reformed Church

of Reading, Pa. Special Services were continued during the entire week.

The Rosedale congregation traces its beginning to the Rosedale Union Sunday School Chapel, which was erected in 1909, where a Sunday School and occasional preaching services by various denominations were conducted. In 1921 the Board of Home Missions enrolled Rosedale as a Mission, under the leadership of Rev. Frederick D. Wentzel. In the Fall of 1922 the Board of Home Missions erected a portable chapel, which has been used up until the present time. On November 1, 1926, Mr. Wentzel resigned to become the Director of Leadership Training under the Publication and Sunday School Board, and on February 1, 1927, the present pastor, Rev. Samuel Givler, Jr., assumed the work of the Charge. Because of the growth of the Sunday School and the consequent crowded conditions, a building committee was formed at a special congregational meeting held on March 21st, 1928. Plans were prepared by Charles W. Bolton and Son, Architects, Philadelphia, Pa., in co-operation with the Church Building Department of the Board of Home Missions. Ground breaking exercises were held on Sunday afternoon, October 21st, 1928. The corner-stone was laid on Sunday afternoon, December 9, 1928.



REV. SAMUEL GIVLER, JR.

In design the building is in the style of the English Parish Gothic. The building is 107 feet 6 inches by 84 feet six inches over all in size, constructed of limestone which was quarried at the Hershey Estates Quarries, Hershey, Pa. This building presents a solution of a particular problem, and is illustrative of the newer three-unit church structure, which provides rooms for religious education and Christian recreation as well as for preaching and worship. The first impres-

sion made upon one is that it is a Churchly Church. The Church auditorium will seat about 318, and with the choir stalls and gallery there is afforded a total seating capacity of about 400. Utility has been the guiding principle in the

plan; nothing for show; everything for use; for as the life of the spirit depends largely and vitally on the body, so does the spiritual life of the church depend for its efficiency upon a building adapted to all its requirements.

A Hymn for the Country Church

*Written for The Rural Life Department of the
Massachusetts Federation of Churches*

BY EDWARD TALLMADGE ROOT

O Thou Who workest hitherto
Through sun and rain, in flock or tree,
We sow and reap and plow anew,
Rejoicing thus to work with Thee.

We meet Thee in our fertile fields;
We see Thee in the brooding sky;
Thou givest what our tillage yields;
Our happy homes reveal Thee nigh.

O Thou Whose rest is evermore,
Transcending all that Thou hast made,
We, on our day of rest, adore
And feel Thy Presence, unafraid!

Our hearts respond to throbbing bell;
Our souls rise like the eager spire;

We gather in these walls to tell
Thy boundless love, our deep desire.
Like Him Who in unselfish toil
Revealed on Earth the Life Divine,
May we revere the very soil,
And serve in love each child of Thine!

With Thee Who openest Thy hand
To satisfy all living things,
We feed the cities of our land;
Their rivers have with us their springs.

Redeem our rural life from care,
From blindness to its mission high!
May all who sow plow first with prayer!
May all who harvest know Thee nigh!

—From *The Congregationalist*.



ROSEDALE REFORMED CHURCH, LAURELDALE, PA.



***Vacation Church School of First Japanese Reformed Church,
San Francisco, California***

By FRANCIS M. HAYASHI, *Director of Religious Education*

FOR the first time within the last ten years a vacation church school has been conducted in the San Francisco Japanese Reformed Church. It was an adventure in itself to start such a school without any past experiences to speak of or any definite amount of money allotted for such a purpose from the church budget. Moreover, three other Japanese Christian churches conducted their own schools independently this year, therefore the scholars we can depend upon are mainly from our Sunday School, and their numbers are uncertain until the first day of school.

However, teachers, mostly from our Sunday School group and the Women's Missionary Society of the church, responded to the call for service enthusiastically, and eleven persons had enlisted by the opening day, June 24th. And on that

first day of school nearly 75 pupils appeared with eager looks on their faces, and the number gradually increased so as the enrollment reached to 95 by the end. They were divided into the following groups:

Kindergarten-Primary (3-7 years)	.43
Primary-Junior (8-9 years)21
Junior-Intermediate (10 years and over)31
	—
Total95

Further study gives the following classification of those pupils:

Number of children enrolled from this Sunday School79
Number of children enrolled from other Protestant Churches 1
Number of children enrolled with no church connection15
	—
Total95



Boys'
HANDICRAFT
WORK
GROUP AT
SAN
FRANCISCO

The above "no church connection" pupils have been visited during the past week. All of them pledged to attend our Sunday School, and in reality most of them are coming already.

The teachers took their responsibility according to the following plan:

Beginners'-Primary Group:

Lessons—Mrs. T. Amemiya, Mrs. K. Nakajima.

Craft Work—Mrs. H. Ozawa.

Music—Miss Kaoru Miura.

Primary-Junior-Intermediate groups:

Music—Miss Kaoru Miura.

Lessons—Mr. Francis Hayashi, Miss Uta Ogawa.

Handicraft Work—Mrs. K. Sugimoto, Mrs. M. Izuno, Mr. Mitsuo Saito, Mr. Yoshio Zaiman, Mr. Kazumi Kasuga.

Dramatization—Miss Uta Ogawa.

Recreation—Mr. Mitsuo Saito, Mr. Yoshio Zaiman.

Superintendent—Mr. Francis Hayashi.

Secretary-Treasurer—Mr. Kazumi Kasuga.

The following schedule was adopted for the school:

9.00- 9.15—March.

Opening Worship.

9.15- 9.30—Song Period.

9.30- 9.40—Memory Work.

9.40-10.00—Lessons.

10.00-10.15—Recess and Play Period.

10.15-11.15—Handicraft Work.

11.15-11.30—Closing Service.

A dramatization class met during the lesson period for one and one-half week, and studied a Biblical play, "Daniel."

The school was conducted for the three weeks' period ending on July 12th. And a closing exercise was held in the evening of Saturday, July 13th, inviting parents of the pupils and their friends. On that night the pupils exhibited their handicraft works, recited memory verses and recitations they learned, and presented the play "Daniel" which they faithfully studied during the dramatization period. Nearly one hundred parents came beside the pupils.

The school itself proved a great success, and all the children enjoyed the three weeks' school tremendously, studying lessons, making many different things and playing games together. Although this was the first year, the school had the greatest number of pupils among four Japanese vacation church schools in San Francisco this year. A still bigger and better school will be planned for next year.



EMBROIDERY
CLASS,
VACATION
CHURCH
SCHOOL,
SAN
FRANCISCO

The Monthly Pay Roll

REV. WILLIAM F. DELONG, D.D., *Field Secretary*

A FEW days ago the writer had occasion to visit the office of a prominent business man in Eastern Pennsylvania. In the course of our conversation we discussed the work of the Church and especially the work of Home Missions. It soon became evident that his knowledge of the work of Home Missions was very limited. He was surprised to learn that the Board of Home Missions, of the Church of which he is a member, had on its roll almost 300 Missions scattered over this country and Canada. He was still more surprised when he learned that the *monthly pay roll* for these Missionaries was almost \$23,000. Here was a man who was an officer in the congregation to which he belonged. He didn't have the facts with regard to that which is very vital to the progress of the Church. We will not discuss the reason why this business man did not have these facts; that might prove to be a discussion of great interest.

After leaving that business man's office I asked the question—Are there not hundreds of other men and women in the Church, leaders in their respective congregations, who are ignorant of these same facts; members who would be amazed to learn that the monthly pay roll amounts to almost \$23,000?

Every business concern has its weekly or monthly pay roll. At stated times the employees expect their pay envelopes, they have a right to expect them, they must have them to support themselves and their families. That business concern depends upon its business for the money it needs to make those weekly or monthly payments. Those almost 300 Missionaries receive their monthly checks from the Board. They have a right to expect them, they need them to support themselves and their families. The Board must depend upon the 1744 congregations for the money with which to pay these monthly salaries.

During the summer months, because of smaller church attendance, vacations, etc., the receipts from these 1744 congrega-

tions are very small. Let us look at the receipts for June and July, 1929. In June our total receipts were \$6,179.95, and in July \$12,120.08, a total for the two months of \$18,300.03. The pay roll for these two months was the same as for any other two months in the year, viz—\$46,000. The checks were mailed in spite of the fact that the receipts were \$27,699.97 less than the required amount. To do this the difference had to be borrowed from the banks, and upon that amount we must pay 6% interest. A few months ago an elder told the writer that this was bad business. If it is bad business how can it be remedied? Can we say to those Missionaries—we cannot give you your monthly checks during these summer months, do with less, you and your families must make the sacrifice? Surely no one wants that done; in fact, that would not be Christian. The only remedy for this problem is for us to pay our Church obligations the same during the summer months as we do the rest of the year.

There was a time in the history of the Reformed Church when salaries were paid only annually, then semi-annually, then quarterly. Now they are paid monthly, and at some places semi-monthly. This is only as it should be. When we pay our monthly bills in the local congregation, let us remember these almost 300 Missionaries, thus making it unnecessary to borrow these large sums of money upon which interest must be paid, which money should be used for the advancement of the Kingdom of God.

Sometimes the excuse is made that the amount in our benevolent fund for Home Missions is only a few dollars, perhaps \$10. Suppose it were \$10. If each congregation had \$10 that would mean \$17,440, in the different congregational treasuries, upon which the Board of Home Missions is paying 6% interest. May the day come and come quickly when the congregations will help to cover the monthly pay roll during the summer months instead of the banks.

The National Origins Quotas

(For the following analysis of the National Origins Immigration Law we are indebted to Professor Henry Pratt Fairchild, of the New York University.—EDITOR.)

DURING the opening years of the twentieth century the movement for the restriction of immigration into the United States steadily gained head. The success of the literacy test was largely traceable to restrictionist sentiment. But the need was felt for some other basis which should be both more sweeping and more frankly directed to the limitation of numbers. To this end a plan was proposed, usually credited to Senator Dillingham, to limit the annual immigration of each people to a fixed percentage of the foreign-born representatives of that people resident in the United States. A similar plan, independently worked out by Sidney L. Gulick, of the Federal Council of Churches, proposed to base the percentage on the number of naturalized American citizens of each people plus their American-born children. In spite of much support in Congress, up to the war neither of these measures received favorable action.

The situation following the close of hostilities convinced Congress that some positive and prompt action must be taken. Since we were not prepared in the crisis to adopt a permanent policy, the first genuinely restrictive law ever passed by Congress was a temporary one, passed in 1921, and limited to one year. It fixed the quotas at three per cent of the foreign-born residents enumerated in the census of 1910. This provisional measure was re-enacted, with a reduction of the percentage to two, to remain in force until the spring of 1924. By this time, Congress was ready to consider a permanent law. Recognizing the strength of the popular demand to control the immigration stream in such a way as to increase the proportion from northwestern Europe and reduce that from southern and eastern Europe, the plan was proposed to base the quotas on the foreign-born residents counted in the census of 1890, which would secure that result in a marked degree.

Late in the discussion, however, an entirely new principle was suggested by

Senator David A. Reed, which won immediate approval. This was to base the immigration quotas not on the foreign-born, but on the entire population of the United States. This would involve an elaborate statistical analysis of the composition of the present population, and, in order to allow time for this, Congress wrote into the law of 1924 a provision for the use of the foreign-born base numbers as of the census of 1890, with a percentage of two, to prevail for a period of three years. At the end of that time, July 1, 1927, the new national origins system was to go into force.

In brief, the new measure provided that the entire population as recorded in the census of 1920 was to be analyzed on the basis of its ultimate foreign origin, origin being interpreted as "country of birth." The total number of immigrants to be admitted annually was fixed at 150,000. Each foreign country was to be assigned that percentage of the total permitted immigration which represented the part its people had had in building up the American people from the very beginning of white settlement. A Commission composed of the Secretaries of State, Commerce and Labor was entrusted with the working out of the quotas, but they were not to go into effect until promulgated by the President, who, however, was given no discretion in the matter.

Naturally, most of the actual statistical work was done by the Census Bureau. When the Commission finally turned in its report to the President it expressed so much doubt as to the accuracy of its figures and the practicability of the entire scheme that Congress was induced to postpone its application for one year. This action was repeated the following year, so that at the beginning of 1929, 1890 quotas were still in effect. During the intervening period work had been continued on the national origins computations, and the Census Bureau was now prepared to state with confidence not only that its reckonings were accurate within a negligible margin of error, but also that it

regarded the national origins basis as the fairest and most scientific plan for restricting immigration that had been proposed. Congress declined to take any further action, and so President Hoover, while expressing his personal reluctance, announced the quotas as effective on July 1, 1929. Attempts to secure any further postponement, or actual repeal, in the special session of Congress have thus far failed.

The new quotas allow a total annual immigration of 153,714, of which 81.8

per cent come from northwestern Europe and 15.8 per cent from southeastern Europe, the balance being scattered. England, Scotland, Wales, and North Ireland now have 42.75 per cent of the entire immigration quota, more than double the allowance on the 1890 basis. Germany receives 16.08 per cent, and the Irish Free State 11.61 per cent, both serious reductions from 1890. The Scandinavian countries also experience a severe reduction, while the southeastern countries on the whole receive a slight increase.

Observations of the Treasurer

J. S. WISE

EVERY now and then the changes that have taken place during the last twenty years are thrust upon us. They are many and affect us daily. I just returned from a week's trip. Twenty years ago it would have taken two weeks to cover the ground that now required only one. Everything has been speeded up! Day and night we must be going! There is no let up. Let me tell you about it. A week ago, on Friday morning, I bade Mrs. Wise good-bye and hurried off with traveling bag and overcoat. After spending the morning at my desk, anticipating the Board's financial needs for the week ahead (and there were many of them) I boarded the B. & O. Capitol Limited bound for Chicago. The afternoon was hot and tiresome. The early evening was no better. Consequently I had my berth made up and retired. In comfortable pajamas I found relief and was soon

sound asleep. At nine next morning I arrived in Chicago—the metropolis of the Mid-West. I had just one hour and a half in which to change from the B. & O. Station to the Chicago and Northwestern, get a ticket for Neillsville, Wisconsin, and eat breakfast. After paying for these I discovered that, in some unaccountable way, I had miscalculated the amount of money it would require to make the trip. My funds were too low for comfort. Such being the case, I had to be satisfied with a sandwich and cup of coffee for lunch. I was crowded into an uncomfortable seat, sweating to “beat the band,” from 10.30 A. M. until 5.30 P. M., when I arrived at Merrilan, fifteen or twenty miles from my destination. Merrilan is not much of a town. I expected to step from one train to the other. The “other” was not in sight. On inquiry I learned that the “other” was a freight train and was not



REFORMED
CHURCH
AND
PARSONAGE,
NEILLSVILLE,
WIS.



MISSION
FESTIVAL,
INDIAN
CHURCH,
BLACK RIVER
FALLS, WIS.

likely to leave for Neillsville until nine or ten o'clock that night. I was in a predicament. Here I was in the country of the Winnebago Indians, hungry and tired with eighty-three cents in my pocket. Of course, I had a check, but who would cash it? There were several other people bound for Neillsville. One of those fellows, always to be found at such stations, offered to take us in his Ford at one dollar each. Now, what was I to do? Eighty-three cents was not enough. I excused myself, went into the small hotel nearby and succeeded in persuading the proprietor to cash a small check for me when I was unexpectedly greeted by Pastor Vornholt. I was soon riding through a rainstorm in his comfortable sedan. We arrived at Neillsville in time for supper and I still had my eighty-three cents intact. Providence? You bet!

After supper we inspected the new dormitory and enlarged school building now being erected to accommodate the increasing enrollment of our Indian children. I found the building under roof, ready for plastering and, in all probability, it will be ready for the fall term. This building is being financed by the Woman's Missionary Society of General Synod and I am sure it will become another outstanding achievement of which the ladies will be very proud. The Board of Home

Missions certainly appreciates the generosity of the ladies in making possible this much needed addition to the original building.

On Sunday morning I had the pleasure of addressing our Mission Congregation in Neillsville and in the afternoon I addressed the Indian Congregation at Black River Falls. Both these congregations were very attentive to what I said and in turn were of unusual interest to me. In my judgment, the Reformed Church is destined to become quite strong in Wisconsin. It is made up largely of German and Swiss families—loyal to the core and growing rapidly in numbers and prosperity.

In the Indian Church I was greatly impressed by the sacrificial life of Father Stucki. Practically all of his life has been devoted to the welfare of the Winnebagoes. Up there in that bleak and barren country he joyously lives, not for self, but for the sake of the otherwise neglected Winnebago. It was a delight to talk to these people. They listened attentively and, to my surprise, they have a keen sense of humor. Among the younger "braves and squaws" the work of the Stucki family is unmistakable. The faces, the dress, the mannerisms, the intelligence and many other desirable qualities are so apparent that one marvels at

what has been done in the brief life-span of the Stuckis among them. I shall never forget my short visit to Black River Falls.

But we must hurry back to Neillsville where I spent the evening with the Vornholt family until after eleven o'clock. Then another drive had to be taken to Merrillan where I took the midnight train to Milwaukee. All of Monday and Tuesday morning were given over to our Hungarian Congregation there. A property settlement had to be attended to. Such settlements are quite easy and can readily be done by mail, if we have the money. But "there's the rub"! Without the ready cash it is quite a different matter. Suffice it to say that after conference with all the parties concerned a satisfactory solution was found and I was ready for the next lap of my journey.

Twenty-four hours at the Mission House Conference was followed by a hurried visit to the town of Kohler and then Sheboygan where I entrained for Chicago and on to Detroit. In Detroit I spent the next day in the interest of our Dexter Boulevard Mission, boarded the Red Arrow, in the afternoon, and re-

ported at my desk on Friday morning, exactly one week after my departure.

How much easier our work would be if we only had sufficient money to do it properly. I suppose the offering of the Indian Congregation was above the ordinary. It was their annual "Mission Feast." I saw some five and ten dollar bills on the plate and I wondered!

Truly many changes have taken place in the last twenty years. Everything we do is done differently. A dollar is spent now as readily as a dime was spent then. Most people, in this short space of time, have largely increased their spendings for pleasure without ever thinking of increasing their gifts to the Church which they still profess to love. I often notice that there are still a number of people who "pass up the collection." They are not poor people either. They look too well fed and dressed for that. I wonder what Jesus would say about the average congregational collections over which we sing "Of Thine own have we given Thee." If our people were to increase their gifts to the Church in the same proportion that they have increased their expenditures for everything else, the problems of our Board of Home Missions would be solved in short order.

A Noise Like a Quarter

Canada has its grievances. What the tariff makers are doing in Washington is not the only one. Among the others is the "big nickel." It appears that the Dominion Government has coined a five-cent piece of a size so large that when dropped into the contribution plate it makes a noise like a quarter. According to an Ottawa churchman collections are dropping off because of this fact. He says he does not blame the people. He blames the Government. Governments have fallen from causes no greater.

Our own opinion is that the gentleman exaggerates the existing condition. We decline to believe that any considerable

number of church-going Canadians try to save twenty cents by making the "big nickel" perform as a quarter of a dollar. Nor do we believe that American tourists would be guilty of such a trick.

But if there be any so niggardly as to let the big nickel masquerade in church as a quarter, there is still a saving grace. At least the coin is worth five cents. It is not in the class of the lead quarters and the buttons which have so long enabled the humorists to extract material from the collection plate. More than that, it may supply the jokesmiths with new jests on an ancient subject.

"In the holy hush of the early dawn
I hear a voice,
'I am with you all the day,
Rejoice! Rejoice!'"

Oh, the soul keeps its youth,
But the body faints sore, it is tried in the race.

—E. B. BROWNING.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

Labor Message to the Churches

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, 1929)

FOR two decades the churches of this country have been urging their members engaged in industry, employers and employees alike, to apply the spirit and principles of Christ in business relationships.

They have not only emphasized the need of co-operative effort, the sacredness of human life, the power of unselfish action, the social stewardship of property, and the subordination of the profit motive to the spirit of service, but time and again the churches have called attention to specific evils which are sacrificing human life. They have protested against the inhumanity and wastefulness of child labor, the unfair exploitation of the labor of women, unnecessary Sunday work and night work, an overlong work day not only in Southern mills but in other parts of the country; and they have protested that these hardships on the workers persist in the face of over-production. While recognizing the general prosperity of the country, they have called attention to persistent and serious unemployment, to the economic insecurity of old age among the workers, and to low standards of income and therefore of living in large sections of the population. They have pointed out that all are involved in responsibility for these evils and that so long as a single worker suffers, all share the guilt. They have felt obliged, in loyalty to the Gospel, to point out glaring and unjust inequalities in the distribution of national wealth and income, and that there is not as yet the dedication of industrial leadership and capital to human welfare which the law of God demands. They have persistently taught labor's right to organization, and the social importance of such organization in order to secure to labor a proper influence not only in industry but in national life.

Now the time has come for insistence upon practice and actual experimentation in brotherly relations in business establishments. Discipleship to Christ in business must take this form. A new evangelism must come into being, an evangelism which impels men holding positions of influence or possessing great economic power to devote themselves and their resources to human welfare, as a part of the Christian program.

In this Labor Sunday Message we therefore turn from pronouncements to suggestions for action, to the end that Christian people shall be challenged to specific and practical undertakings.

First of all, every local church and organization of churches needs to examine its own practice as employer with reference to staff workers and caretakers, employees in denominational offices and publishing houses, and practices in building and letting of contracts for printing, repairs, equipment and all other enterprises. The churches must not compromise their own teaching out of a desire for economy. They cannot afford to contribute to the lowering of living standards, nor to the disorganization of labor. Rather the churches should take the lead in raising standards.

Each local church should address itself to industrial conditions in its own community with renewed energy. We suggest, in co-operation if possible with social agencies, that studies be made of the local industrial situation in one or more of its aspects in order to secure a working knowledge of facts. What are the local conditions as to length of the work day, safety and health? How do wages compare with the cost of living? How many mothers must work outside the home to supplement the family income? What is the effect on the family? What

are the handicaps of women in factory, store and office? Are domestic workers employed on a schedule of reasonable hours and adequate wages? Do they have regular times off each week and are they furnished pleasant rooms? What are the labor policies of local stores and factories? Are the workers allowed organization, and are they dealt with collectively? Who are the employers and labor officials who are manifestly seeking to follow Christ in daily practice? Do pastors have contacts with labor as they have long been accustomed to have with the Chamber of Commerce? Are industries being encouraged to take forward steps such as providing unemployment insurance, vacations with pay and labor representation?

The gospel is for all mankind, for employed and employers alike. Labor leaders and the rank and file are as obligated to the principles of service, public spirit, earnest and skillful work and co-operative effort as are the leaders of capital. Labor also needs unselfish leadership. The true labor movement has a religious motive, in that it is inspired by a passion for human life and for social justice.

Christian people through the appropriate agencies should be interested in and promote social legislation. Has your state enacted laws forbidding child labor, night work and long hours for women, and providing adequate old age pensions and workmen's accident compensations? Is rock dusting in the bituminous coal mines required by law in order to prevent catastrophes from explosions? These are illustrations of what needs to be done in the field of social legislation.

We recommend most earnestly that pastors shall make more use of their buildings and property for these great and appealing human causes. An industrial relations dinner might be given during the year, inviting labor leaders and employers. It is well to bring in experts, men who have thought deeply or who have notable accomplishments to their credit, to discuss these social and industrial problems.

Church people should study the history of the labor movement so as to appreci-

ate its significance in the struggle for better standards of life. Pastors and some members of each church should have personal acquaintance with the leaders of the labor unions in their community. There should be friendly exchange of visits with individual unions and central labor councils. In many cases church members who are also trade unionists will furnish a natural point of contact. It is neither partisan nor inappropriate to invite a labor representative to speak in the church on the ideals of the labor movement and the achievements of labor organization for the better life of the work people. Churches have a real opportunity to help in workers' education through assisting trades councils to obtain speakers when desired, possibly organizing classes or obtaining teachers, or offering the facilities of the church plant for such work. The churches should exert their influence to maintain the constitutional rights to freedom of speech, freedom of press, freedom of assemblage in their own communities even in times of strife.

All Christians should become conscious of the basic social and ethical problems of our industrial civilization. They are human problems. They lie in the church's field of teaching and social effort. The responsibility of leadership lies with the pastor. The churches must be more aggressive, more informed, more willing to take hazards for righteousness, more swift to come to the help of the oppressed, if they are to fulfill the mission of Christ, and are to make that contribution to social welfare which can be rightfully expected of them.

In connection with the above Message should be read a review of the industrial conditions of the year July, 1928, to July, 1929, published in *Information Service*, July 27, 1929. Copies of this can be obtained by writing to the Department of Research and Education of the Federal Council, 105 East 22nd Street, New York City. This Service is a valuable periodical published weekly, except during August, providing reliable information on current issues. Price, \$2.00 a year.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

A Visitor of Note Among Us

ALMOST twenty years ago, during our visit to Sendai, Japan, Mrs. Bartholomew and I met many dear Japanese friends, among them the family of Prof. Genshiro Koriyama, a most faithful teacher in North Japan College. It was my privilege to take a picture of the home and the members of the family, with the exception of the little daughter whose supreme modesty forbade her to appear on the scene. We print this picture now for two reasons—to show our readers the charm of a Japanese home, and to announce the arrival of this genial friend in America. Those who will enjoy the privilege of meeting him, if they will carry in their mental vision this picture, will note a great change in the appearance of Mr. Koriyama. He has

come among us to learn more about our Church, of which he is not a stranger, and to see the work that is being done in our country. Let us hope that the favorable opinion formed of us by contact with our missionaries may not be changed by his personal observations of our lives and labors. We welcome him most heartily to our homes, churches and institutions, and we know he will leave a very favorable impression upon all whom he may meet. Mr. Koriyama speaks English with ease and fluency. His interest in North Japan College is deep, and he is eager that the new College Chapel, for which Dr. and Mrs. Schneder are appealing, may soon be a living reality. Those who can help will render a great service to the cause of Christ.

Professor Koriyama

ONE of the rare personalities connected with North Japan College is Professor Genshiro Koriyama, dean of the English Normal Course. This

brother has just arrived in America.

Professor Koriyama became connected with North Japan College just a quarter of a century ago. He started in as a



PROF. KORIYAMA AND FAMILY AT HOME TWENTY YEARS AGO

faithful teacher, conscientiously fulfilling every duty, sympathetic and painstaking with his students and setting before them daily the example of a pure and upright Christian character—and he has remained the same all these years. He has had severe family trials and his hair is prematurely gray, but he never for a day swerved from the path of duty. His knowledge of the English language is remarkable. He is deeply respected by all his students, both of the present and of the past. Moreover, the light of his Christian life all these years has shone steadily. His contribution toward the realization of the Christian purpose of the institution has been positive and constant. As leader of morning chapel services, in the Y. M. C. A. work of the college, in Bible teaching, and in preaching he has always been a positive spiritual power.

One more thing must not be left untold. For many years, in addition to his toilsome duties in North Japan College, Prof. Koriyama has been privately helping new missionaries in acquiring the

Japanese language. In this work he is a past master. With clear and sympathetic understanding he leads the halting newcomer into the intricacies of his native tongue, and many there are among the members of our mission who rise up and call him blessed.

In recognition of his eminent services and for the sake of his still greater usefulness the Board of Trustees of North Japan College, with the consent of the Board of Foreign Missions, have sent Prof. Koriyama to America for a year's study and observation. Part of his time he will use in attending Teachers' College in New York and visiting schools and colleges, and part of his time he will spend in becoming acquainted with the people of the Reformed Church. He is able to express himself clearly and forcibly in English, and will not be unwilling to make addresses on the work in Japan.

We bespeak for him a hearty welcome. His presence and his words in the Home Church will be a blessing and an inspiration. At the same time he will become fitted for still greater service by mingling with the good people of the Church that has so long and so nobly sustained the Christian work in North Japan.

D. B. SCHNEDER.



MRS. GILBERT W. SCHROER WITH HER MOTHER, MRS. W. H. RODEHEFFER AND GRANDMOTHER, MRS. F. H. FLEDDERJOHN AND DAUGHTER, EVELYN MAE

Four Generations

SEVERAL months ago Rev. and Mrs. Gilbert W. Schroer returned on furlough, after a period of faithful service at Morioka, Japan. It is seldom that we can present a picture of four generations, especially with such an interesting background. We do so to greet these noble, maternal ancestors of Evelyn Mae Schroer, who was born in Japan, and to express the fond hope that the many friends of the Schroers may assist them in providing the funds for the Kindergarten Building at Morioka, and the chapels for Miyako and Ichinoseki.



REV. MARCUS J. ENGELMAN



MRS. MARCUS J. ENGELMAN

On Their Way to Japan

These four new Missionaries will help to fill up, in part, the broken ranks of our Japan Mission. Rev. and Mrs. Marcus J. Engelman will enter upon the evangelistic work after spending the usual period in the Tokyo Language School. Miss Harriet P. Smith will teach English in Miyagi College, at Sendai, and Mr. Charles M. LeGalley will teach English in North Japan College. We bespeak the hearty support of the Church for these new workers. One way to sustain them in their untried field of service will be to pray for them and to send them an occasional letter of encouragement.



MISS HARRIET P. SMITH



MR. CHARLES M. LEGALLEY

THE STORY OF OUR WORK IN JAPAN

The Evangelistic Work in Japan

IN our evangelistic work in Japan the outstanding development of the triennium has been the increase of self-supporting churches.

There are three stages in the development of a church. First comes its recognition by the Classis as a "mission-church"; then its attaining its majority, when it begins to pay the salary of its pastor without a grant in aid, and is allowed to organize a regular consistory with full rights; finally its taking over the title to the property and undertaking to pay all the expenses of upkeep.

Tribute to Faithful Pastors

It may be observed that each of the churches that has recently become self-supporting has been for a long time under the care of one faithful pastor. Indeed in the cases of Yamagata and Wakamatsu the immediate motive for the resolution to dispense with further aid from the Joint Evangelistic Board was the fear of losing a beloved pastor through transfer to another place. A change in the pastorate is apt to involve a severe setback. The people in our northern field are very slow to give their confidence to a stranger. Happily, long pastorates are becoming more and more the rule. The number of dependable Japanese pastors is constantly increasing.



PASTOR IKENO AND FAMILY, WITH FOUR STUDENTS AT KITAKATA, JAPAN

Aid Still Necessary to Churches

Recently the classes graduating from our Theological Seminary in Sendai have been relatively large. Seven each were added to the force from the classes of 1927, 1928, 1929. At this writing the number of ministers receiving aid from the Joint Evangelistic Board has mounted to sixty, besides the twelve supported entirely by the independent churches.

Lack of Missionaries

Our inability to maintain our force of evangelistic missionaries has contributed to the uneasiness. It still remains true that progress is largely dependent on the enterprise and activity of the missionaries. We have been unable to fill the gaps reported three years ago, when we had just lost Dr. Moore and Messrs. Guinther, Schaffner and Singley. There has been one recruit, Rev. Dobbs F. Ehlman, transferred from the China Mission. Mr. Ankeney has managed to give some attention to the work in Miyagi district, but his duties in the Office of the Mission have absorbed most of his time and energy. Mr. George S. Noss asks to be transferred from the educational to the evangelistic service, on his return to the field next year. The Aomori station, ceded to us by the Reformed Church in America over ten years ago, has been vacant since 1925. The senior missionary at Yamagata writes: "Our experience during the past three years is that no advance in the work can be made when the missionary has to spread himself over too large a territory."

Need of Chapels Urgent

Another element that retards progress is our inability to supply adequate equipment to our struggling young Japanese ministers. At best a worshipful service is difficult in an unsuitable rented dwelling, or shop. So long as we have to depend on what we can rent, removals are frequently necessary, unless the house is in such dilapidated condition that no one else wants it. This is true of most of



INTERIOR OF
NEW CHAPEL
AT
KORIYAMA,
JAPAN

the houses that we are using. Scarcely any owner can be found who is willing to rent an attractive house for the purpose of a Sunday School. In many cases the same rooms have to be used for public meetings and for the pastor's home, bringing much annoyance, disease and affliction upon the family. Even deaths in certain pastors' families can be traced to this inhumane practice. Now that the prevailing economic depression in Japan has brought down the cost of land and building, we deem it an opportune time to emphasize this need before the Church. It is to be noted that no church that lacks suitable property in the form of lot, chapel and parsonage attains to self-support.

Steady Progress Evident

In spite of great obstacles there has been steady progress along all lines. In the triennium the number of Japanese pastors has grown from 55 to 66; the number of owned buildings from 57 to 69 (chapels 36, parsonages 33); buildings rented for Christian work from 73 to 80; enrolled communicants from 4,985 to 6,017; enrolled in Sunday School from 7,925 to 8,672; in Young People's Societies from 395 to 970; contributions of Japanese Christians from \$17,160.28 to \$21,325.09. In spite of the increase of ministers and stations and constant ex-

pansion, our evangelistic work as a whole is still more than one-third self-supporting. This advance has been accomplished in the face of very serious hindrances.

The Joy in Service

But the chief joy of our missionaries is found not in this or that achievement. It is found in fellowship with those whose personalities are filled with the Spirit of the Living Christ. Rev. Carl D. Kriete has well written: "The statistical table shows that there are 69 members in the Tsurugaoka Church. If you should visit the Church, you would learn that one of these members is Mr. Takeshi Chiba, an agricultural expert in government employ during his working hours, but at all hours, in season and out of season, day and night, a vital aggressive Christian. He times his official calls on the farmers to coincide with our evangelistic trips, and more than one farmer has learned that his advice as a Christian is even more valuable than his advice as an agricultural expert. Addition of one member to 68 does not at all represent what happens to a church when a man like Chiba joins it. He is not a unit in a sum in addition, but rather a multiplier of all the powers of the other 68."

When Yamagata became self-supporting, the Joint Evangelistic Board appropriated a certain sum to have the parson-

age put in good repair. There was a deficit of \$250.00 which Elder Oba made good. Later he became financially embarrassed, and the suggestion was made that the \$250.00 be refunded to him. He stoutly maintained that as he had contributed this sum to the Church, it would be wrong to take it back, and absolutely refused the offer.

in Wakamatsu we have one of the rare instances where the Church has been strengthened by the return of a family that once removed to southern Japan. Mr and Mrs. Mori, though blessed with ample means and free to live anywhere they please, have chosen to live in a most forlorn section of the city, the home of their ancestors, in order to help lead the people of Aizu to Christ. Their example has inspired many others to sacrificial effort, making Wakamatsu Church in many respects a model. Small endowments have been provided to pay life-insurance premiums for the pastor and for the upkeep of the property. Steps are now being taken to have the Church incorporated so as to be qualified to hold the deed to the property, which will be duly transferred to it by our Mission's Corporation.

Making Things New

The leaders of Tohoku Chukwai (North Japan Classis) profiting by the hints given by Dr. Lampe when he visited

the field nine years ago, have launched a new movement called "Sakushin" (making things new), themselves raising all but one-third of the budget among their own people, and organizing conferences and deputations with a view to strengthening the churches spiritually, numerically and financially, and hastening the attainment of complete self-support.

Spreading Gospel Tidings

We must not forget to report the continuation of the work of the inter-denominational organization called the Shinseikwan, which serves inquirers in remote districts not reached through the ordinary evangelistic agencies. Two offices are maintained, at Sendai and at Wakamatsu, with three Japanese workers giving all their time to the service. A great amount of Christian literature has been published in various newspapers; the service has been extensively advertised; tracts are sent through the mails; inquirers are helped by means of circulating libraries and correspondence courses; occasionally conferences are held with a view to developing rural religious leaders. In the past three years the Board has transmitted \$5,750.00 for this work, about three-fifths of the total cost, which is a proper proportion, considering the preponderance of our forces in North Japan.

CHRISTOPHER NOSS.

North Japan College

An Institution of Which Our Church May Be Proud

REV. DAVID B. SCHNEDER, D.D., *President*

North Japan College has had a good year; 7 (not including one who will receive his diploma later) graduated from the Seminary; 48 from the College; and 75 from the Middle School, making a total of 130. Of these nearly 30 per cent. went out as avowed Christians,—the best percentage for many years. It is probably far the highest percentage among the Christian schools for boys and young men in Japan. Although it is very difficult for graduates of non-government colleges to enter the imperial universities, 8 of our college graduates entered the Imperial University in Sendai this year.

The College is gradually gaining in educational efficiency as well as in moral and spiritual tone. More and more the mission which a Christian institution of learning in Japan should realize is being fulfilled. One of the anxieties that the College shares with all other institutions of the same or higher grade is the difficulty on the part of graduates to find positions. The depressed economic condition of the country has brought about this situation. However, our graduates have made a reputation for their institution, so that the problem with us is less acute than that of most schools. For the new school



A FIELD DAY EVENT AT NORTH JAPAN COLLEGE

year there were about two and a half times as many applicants as could be admitted.

The good quality of the work done in the Middle School is evidenced by the fact that so large a number of graduates, in spite of very keen competition, entered higher institutions both government and private. Standing in the center of the city the Middle School is popular among the Sendai people. However, a change that has taken place in recent years is a decided decrease in the number of students coming from a distance.

The new school year just opened begins with 30 students in the Seminary, including 20 in the Theological Preparatory Course; 342 in the College and 559

in the Middle School, making a total of 931. The number of regular teachers is 50, including 8 missionary teachers. The number of part time men is 21. Of the 50 regular teachers 44 are Christians, and out of the 21 part time men 11.

The year opens with faith and hope, and the determination to do good work on the part of both teachers and students. The growth of the Institution has created new needs and problems, and has added new burdens. But the conviction that this Institution, established in the name of Christ in North Japan forty-three years ago has a great mission to fulfill for God and His Kingdom, goes far toward giving the courage and patience that are needed day by day.

Miyagi College at Sendai

A School for Young Women with High Ideals

REV. ALLEN K. FAUST, PH.D., President

This, the 50th year of the Japan Mission's history and the 43rd year since the founding of Miyagi College, is also the year in which the number of graduates from the latter institution has crossed the 1000-line. There is indeed great

reason for joy and gratitude for what God hath wrought through this school.

During the past year, five of the teachers—American and Japanese—for longer or shorter periods, had the misfortune of being prevented from doing regular work

because of sickness. Fortunately, this difficulty seems to be mending itself, as all these workers are now steadily improving in health.

In March of this year, Miyagi College had the great pleasure and honor of having as a guest, Dr. J. C. Bowman, President Emeritus of Lancaster Theological Seminary. Though very nearly eighty, he is as youthful in thought and action as many are at fifty. His address to the teachers and students was full of encouragement and good advice.

Miyagi College has at present forty-one teachers. Of these, ten are Americans and thirty-one are Japanese; thirteen are men and twenty-eight are women; thirty are regular teachers and eleven are special teachers. Four new regular teachers joined the teaching-staff during the last school year. These are Miss Ruth Cook (Music), Miss Ruth Nall (Music), Mr. T. Tateoka (Bible), and Mr. Keisuke Yoshida (Philosophy and Ethics). Several changes also were made in the special teachers.

The total number of students at present is 401. Of these, 242 are in High

School, and 159 in the College. At the beginning of the school year, fifty-six new students were admitted to the High School, and fifty-four to the College, a total of 110. The number of graduates this year was ninety-five, the largest number in the history of the School.

At the close of the year under review, very probably a higher percentage of the teachers and students of the School were Christians than has ever before been the case. One reason for this favorable condition is the fact that around Christmas an unusually large number of students was baptized. These baptisms follow the series of very powerful sermons preached by the Reverend Dr. Saburo Imai, of Aoyama Gakuin. One hundred and forty-two inquirers and candidates for baptism presented their names at that time. About one-half of this number have already received baptism and are now members of the different churches in and about Sendai. The Bible is a regular branch in the curricula of Miyagi College and is taught carefully and prayerfully at least two periods a week to every student.



MODEL SUNDAY SCHOOL CONDUCTED BY MIYAGI COLLEGE STUDENTS

The Y. W. C. A., always a great spiritual power among the students, was last year divided into two sections, one for the High School Department, and one for the College Department. This gives more freedom of action to both sections and makes the work more interesting and more helpful to all.

In honor of the Imperial Enthronement last October, the teachers and students

contributed seven hundred Yen and with it had a beautiful fountain erected in front of the First Recitation Hall. This is a real addition to the attractiveness of the School campus.

The Board of Managers has made application to the Educational Department of the Government of the non-examination licensure privilege for the graduates of the Music and Domestic Science Courses.

Our Kindergarten Work in Japan

Most Interesting Stories Are Here Given of Kindergarten Training

MRS. HENRY K. MILLER, Chairman of Committee

Aomori reports that nearly all of the sixty children attend the Sunday School, which is made up mostly of the kindergarten's graduates. If all goes well for four or five years, there will be a very fine Sunday School. The parents are coming more and more to understand the Christian teaching given the children and they trust the teachers.

Love Bible Stories

The *Kanda* (Tokyo) report shows that the children have come to have a very reverent manner when Bible stories are told and hymns are sung. Occasionally a little one has been heard to say: "Oh, that song makes me feel good." The teachers feel that the children little by little are being influenced and coming to understand that Christianity is a good religion. More than half of the number attend Sunday School and listen gladly to the instruction given them. At first, handwork is difficult for them, but after a few months they become handy in the use of scissors, etc., and even show initiative in developing their own ideas.

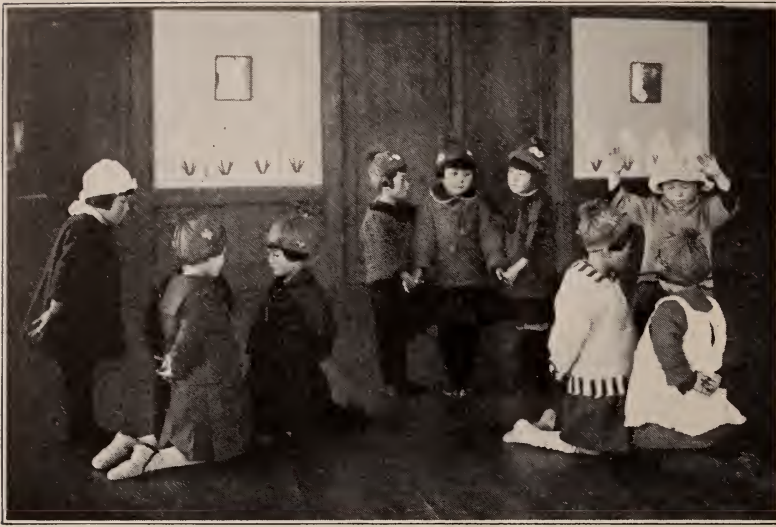
Nice and Bright in Heaven

At *Koshigaya* several playmates one after the other died of cholera infantum. The teacher explained about heaven. After the third death one child remarked that it was a good thing that Haru had gone to heaven, where it is nice and bright for otherwise she would have had to be in a dark temple-grave. The children are cheerful and have a quiet demeanor. At an outing with the Prim-

ary School children of the town, some people shed tears of joy at seeing the little pupils of our kindergarten joining in the exercises. One child at supper time told her father and the apprentice that they must sit up properly and not be looking about while she said grace. All the household assumed a proper attitude after that. The mother laughingly told this incident afterwards to the teacher. Another mother reported that her child upon returning home repeats everything that she did at the kindergarten that day—prayers, songs, work, etc. Another told about taking luncheon with her child at the Mitsukushi Department Store in Tokyo. In the dining room the little one took her mother in charge. Placing her mother's chair, she showed her just how to sit and instructed her how to eat food from a table, the child meanwhile behaving herself with great propriety.

Ask a Blessing on the Food

As the town of *Miharu* in Fukushima prefecture has a population of between four and five thousand and is a strong Buddhist centre with some ten temples, and as there is only one church there, Rev. Bannai and the kindergarten teachers feel that it is a very suitable place for conducting a Christian kindergarten. The fathers and mothers of the children find it a difficult matter to become Christians, but, in spite of the unfavorable conditions, some attend the church services occasionally. If there were a suitable building for the kindergarten, it would be



SPRING
IN THE
KINDER-
GARTEN :
DAISIES
DANDELIONS,
VIOLETS
AND
BUTTERFLIES

cause for great gratitude. One day the story was told about how the breast feathers of the robin were made red. After the story, the children talked it over and said: "Though we are small, yet in the same way we can pluck out the selfish, wrong thoughts from our hearts and let God's Spirit enter into them. If little robins can relieve pain, we also can be unselfish and help relieve pain in others." From that time there were no more crying children in that kindergarten.

In this kindergarten, as well as in most of the others, the custom of asking God's blessing before eating has made a great impression. In the home of one of the little ones, the practice was introduced. Here, as in other families, it was liked and the family now partakes of its meals in a quiet and happy spirit not experienced before.

He Let Him Sit in His Lap

At *Omiya* in Saitama prefecture Miss Kurosa relates among other things that, after telling how Daniel refused to drink wine at the King's table, she illustrated the bad effects of drinking alcoholic liquors by pouring some *sake* (rice beer) over the white of an egg. Later a little boy, seeing his grandmother drinking *sake* at supper, urged her to let it alone and told her that it would injure her mind as well as her body. The old lady was greatly astonished to hear this from her

little grandson and was deeply impressed. It seems that she has gradually changed her habits.

One day in speaking about God, the teacher overheard one second-year child say to another: "We cannot see God, but He can see us, so that we musn't do anything wrong."

One boy who had been in the kindergarten three years rode to Tokyo in a motorbus. After the conveyance filled, another boy tried to enter, but was refused because there was no more room. However, the kindergarten boy said: "Let him come and sit on my lap." After the boy's return home, his parents commented on his kind act, but he replied: "I have been going to the kindergarten for three years, so that I understand about such things." After hearing that Jesus washed His disciples' feet, a little girl took great pains to turn all the children's *geta* (wooden clogs) at the exit, so that, when the children started for home, they could easily step into them. By this menial task she showed how well she understood the story.

The Work Cannot Be Measured in Words

Mrs. Schneder reports that the *Sendai* kindergarten will occupy its new building. Though all will be glad to leave their old cramped and gloomy quarters, where only

a small number of children could be accommodated yet it must be recognized, in spite of all handicaps, a number of fathers and mothers were led to Christ through the little ones that were taught there. The teachers, graduates of Miyagi College, lead the children to know and love Jesus and teach them to pray earnestly for their schoolmates when they are kept home by sickness. "When all is well established in the new building, the work that can be done for our Lord cannot be measured in words."

Carriers of the Gospel Into Their Homes

Mrs. Kriete for *Yamagata* reports that "the quality of the work has been rather unusual and the results very encouraging." The kindergarten takes up in proper order different kinds of nature study, which includes seed-sowing and the study of trees, plants, animals, silk worms, etc. The children sow the seeds and watch the growing plants, themselves

harvesting the fruits. At Thanksgiving time the children present the fruits of the earth to the poor. The Life of Christ is taught at Christmas-time. Here, as well as in some other kindergartens, the teachers are excellent pianists.

The children here also carry the "good news" into their homes. One child after hearing about the omnipresence of the loving Father, said: "We cannot do anything bad anywhere." Another child told the teacher sadly that her father didn't like to pray, but that she and her mother were praying for him while he was away from home.

Here even some parents opposed to Christianity send their children to our kindergarten and allow them to attend the Sunday School held in the church. And the fact that the Sunday School is almost entirely made up of kindergarten children and graduates shows that "they that are for us are more than they who are against us."

Doings of Our Missionaries in Japan

How They Spend Their Time and What They Accomplish

Work Among the Women

In addition to my household duties I have continued my work among the women and children. I have also started a Men's Bible Club which meets twice a month. The opportunities for work are greater than ever, and I, and my assistant, Mrs. Fuse, are kept exceedingly busy. During the past half-year much of my time has also been given to looking after the erection of our long-hoped-for Kindergarten and Mothers' Building.

MRS. D. B. SCHNEDER.

Happy in the Work

I have enjoyed good health and am happy in the work, which brings me cause for joy. On Sunday morning I attend our services at Ikebukuro; on Sunday afternoon I open my home for Sunday School and Services. I have daily Bible Classes and do house to house visitation.

I also conduct in my home, every week, a Mothers' Meeting, a Woman's

Aid Society and a Sunday School Teachers' Training Class for young women and girls. I have a class in Domestic Science for young women and girls. This class has been the means of bringing many in touch with Christian life, and has proved to be a blessing in many homes.

B. CATHERINE PIFER.

Her Interests Are in Tohoku Gakuin

During the past year, as before, my health has been very good and I have continued to teach the English language, English literature and Bible in North Japan College. My interests, of course, center around the College. I go there every day, including Sunday, when I attend the Church that meets in the Academy Chapel. As the years pass it is a great privilege to watch the school develop in all its departments. Without doubt the interest in the spiritual life is deepening. More of the students and teachers are feeling their responsibilities in leading others. During the six years since the College Church was organized, about 600

persons have been baptized, most of them students of either the Boys' School or the Girls' School. In the year 1928, 151 baptisms took place in the Chapel; other students were baptized in other churches of the city. Nine teachers, several of whom are men of long experience, have also been baptized in the College, and now nearly all of the full-time teachers are Christian. Many graduates of the school are members of the faculty, and these had become Christians when they were students.

Last fall we were happy to be joined by my brother's son, Robert, who was warmly welcomed by all, and is a successful and enthusiastic teacher. The visit of Dr. John C. Bowman was a memorable event. It was a joy to all of us, especially to those who, like myself, have had a long personal acquaintance with him, to welcome Dr. Bowman to Sendai, and have the inspiration of his presence at our Commencement, Fiftieth Anniversary and other exercises, and to feel how close has been his contact and how deep his interest all these years.

MARY E. GERHARD.

Feels Drawn to Her Students

Getting back to Japan and to Miyagi College has been very pleasant. I had taught in the school for three years before furlough, and so there were three hundred familiar faces in the Chapel on September 11, 1928. When I entered my first class of fourth-year girls, the next day, they suddenly clapped. . . . A teacher is hardly unresponsive to enthusiasm and friendliness like that.

Another good thing is that one's knowledge of individual and family history becomes a sharp, useful tool. The advice which I give now, is more apt to be pertinent and well-aimed. I know more about the weaknesses which some girls are conquering. I can keep an eye open for the little sisters and cousins who come along. Personal relationships become very pleasant indeed.

AURELIA BOLLIGER.

Hopes to Regain Her Health

The past year has unfortunately been a year of little service, owing to the

breakdown last summer. Through the kindness of the Mission and the Board in granting me leave of absence for a year before the time of my furlough, I have been able to recover a large part of my former health, and I trust that my furlough in America will not only restore it completely, but give me sufficient extra strength to prevent any future breakdowns.

MARY E. SCHNEDER.

Language Study is Fascinating

As you know I am studying the Japanese language. It becomes more and more fascinating the more I study, even though it is quite difficult. Language study in itself could, of course, occupy all of one's time, but it is necessary to do other things to keep in good spirits. I have found relief and interest in teaching English classes at a night school, one night a week, also teaching a Bible class on Sundays. This latter is very encouraging. The meetings are held in the home of one of the Japanese pastors. There are six or seven boys who attend, and show deep interest.

EDNA M. MARTIN.

Brief, But Full of Meaning

My chief work has been that of conducting North Japan College. I have also been teaching a number of hours in the Institution, and I also preach as I have occasion and time.

D. B. SCHNEDER.

Kanda Church Now Self-Supporting

The past Mission year has been pretty much like others, as far as the work of myself and wife are concerned. No new enterprise was undertaken, but the work already in existence was kept up and strengthened. All the outstations are now manned, the one vacancy—that at Konosu in Saitama prefecture—having been filled just recently. On October 1, 1928, Kanda Church in Tokyo became self-supporting, as that word is understood in Japan. There are three kindergartens in this field supported partly by mission funds, one each at Kanda (Tokyo), Omiya and Iwatsuki, which have been doing good work. The pastor of our Azabu (Tokyo) church is con-

ducting a small kindergarten of his own without financial aid from the Mission.

HENRY K. MILLER.

Varied Activities of a Busy Evangelist

The care of all the stations in Fukushima Ken (in most of which we are using rented houses), employing eighteen ministers, nine women evangelists, and the staff of the kindergarten in Miharu involves a great deal of correspondence and travel. I have continued to serve on the Local Committee for Tokyo and Saitama, preaching also in a number of churches in that region. In behalf of the Sakushin Movement I also visited Yonezawa and vicinity, and Sakata. Trips had to be made every month to Sendai for committee work. A few days were spent in a national conference of workers engaged in newspaper and correspondence evangelism, at Omi-Hachiman.

The branch of the Sendai Shinseikwan at Wakamatsu with headquarters in my study have been growing at such a rate that, like the camel that got his nose into the Arab's tent, it is fairly pushing me out. The most encouraging work of the year was done in the last week of February, when we had as guests (paying their own expenses) a group of eight young men from various villages, one of them coming sixty miles on foot from a village where the snow was twelve feet deep. They heard lectures on the Christian life and on rural problems. All, with possibly one exception, have since shown themselves aggressive Christian leaders in their respective communities.

Mrs. Noss, too, has been working along the same lines, spending her mornings teaching the children, and meeting once a week a group of students, a group of business and working men for English Bible study, and a group of girl students. She also has been elected by the ladies of the Wakamatsu Church president of their society, which has had a flourishing year.

CHRISTOPHER NOSS.

Enjoys His Work as a Teacher

During the past year I have continued my work as the foreign teacher of English in North Japan College and in

addition have had a few hours with the seniors in the Academy. I enjoy my work as a teacher and am grateful for the hearty co-operation of my fellow teachers and the interest shown by the students in their work.

The granting of permission to Prof. G. Koriyama to come to America this year for study and observation is much appreciated. For twenty-five years he has been a very successful and faithful teacher in the school and for a number of years has been the Japanese Head Teacher of English in the College. He is very deserving of this privilege and I know he will be greatly benefitted by this year with you. I hope many of you may have the opportunity of meeting him and learning to know him personally. His command of English will enable him to speak in your churches.

As a family we have continued, all of us, to be in our usual good health. Mrs. Gerhard through her activities in our home has a large share in what we do for our students and other friends. Robert began work in the school in September. It is a great joy to have him in our home again after an absence of nine years and to have him as a fellow teacher in the school and to see how heartily he is at home with the students both in the classroom and on the playground. Paul is a senior at Franklin and Marshall at present and hopes to graduate in June.

PAUL LAMBERT GERHARD.

Many Blessings Crown the Year

The year has truly been filled with many blessings to us as a family. Though we have had some physical complaints we could attend to our work throughout the year without losing any time because of sickness.

The work in Miyagi College has been hampered to some extent by the sickness of five teachers, but substitutes were available so that the work could go on. In the School the influence of Christianity has never been stronger than now, I believe.

I did a good deal of preaching at various times along with my work in the School. Mrs. Faust has been conducting an English Bible class in our home.

We are still attending church at Higashi Rokubancho and are helping in the work there whenever opportunity presents itself.

Lloyd is now teaching English in two Government schools and in North Japan College. He is also doing some clerical work in the Sendai University. Richard is a Junior in the Tokyo American High School. He is getting along quite well in his studies.

ALLEN K. FAUST.

Hopes to Complete an Important Translation

In my work at North Japan College during 1928 I taught Hebrew and Old Testament branches in the Seminary and New Testament Greek in the College. I was a member of its Board of Trustees, Secretary of the English minutes of that Board, and also librarian of the Seminary. Part of my time has also been given to the work of various Mission committees.

Last October I made a special evangelistic trip to Noheji and Aomori in Aomori Prefecture and Ichinohe in Iwate Prefecture and on this trip preached several times in Japanese and at Noheji baptized five persons and administered the holy communion.

My colleague, Professor Genshiro Koriyama, who will leave for the United States this summer, and I hope to complete the final revision of our Japanese translation of Dr. Adolf Deissmann's "Paul" from the second German edition by the end of June and to have it published by the Christian Literature Society of Japan.

WILLIAM G. SEIPLE.

Most Hopeful Field in Need of More Workers

We returned for our third term of missionary service last summer, arriving at Yokohama on the 6th of August, and went at once to Yamagata to get settled for our autumn work. The nature of our work has not changed in recent years. Since 1925, this Yamagata field has been only partly manned, and with the return of the Naces in April, our field for the first time since 1925 has had its full quota of missionaries. We are therefore planning to do more aggressive work beginning with the Spring of 1929. We have just added two additional Japanese Evangelists to our force in Yamagata prefecture, and our Japanese co-workers

are calling for two more to be situated in this prefecture, as soon as suitable men can be found. For there are still two towns between five and ten thousand population unoccupied by Christian workers, and a dozen other towns between five and ten thousand population in which our Mission is not carrying on any Christian work. As we are the only Mission with resident Evangelistic workers in this prefecture, we feel that Yamagata is a part of our field where aggressive Evangelistic work ought to be done. In this work we have the heartiest co-operation on the part of our Japanese colleagues.

Since last September, I have been in charge of the work in Aomori and Iwate prefectures which Mr. Schroer had been doing before his return on furlough. As the nearest point in this field can be reached only after five hours of train travel, and many of the points cannot be reached in a day, I have not been able to give the personal attention to the field that I should like to give. Most of the business including the transfer of four evangelists has been carried on by correspondence. I have also been responsible for the erection of the Ichinoseki parsonage and chapel which necessitated a great deal of traveling and correspondence.

Mrs. Kriete has continued to give a great deal of time and attention to the kindergarten, and the evangelistic work among the women. A recent count shows that she is teaching 26 hours a week, including the children's school and five music lessons to the kindergarten teachers and one or two others, and English teaching in the school conducted for the graduates of the kindergarten. Each opening school year brings her into contact with a new group of mothers, and with all her teaching, it is very difficult to find the time necessary for calling in this ever-widening circle of mothers.

Frederic has spent this year to his own great satisfaction, and also to ours, in the American School at Tokyo. The school is now well-equipped, and is under the splendid leadership of a new principal, Mr. Mitchell. Margaret has finished her grade school, and plans to enter the High School in Tokyo in September. Bertrand will finish his grade work in another year.

CARL D. KRIETE.

The Retirement of a Faithful Associate

I beg leave to report that I have continued my work in the Mission Office during 1928; also as missionary for Miyagi Ken. The one cause for sadness during the year was the retirement from the Mission Office of Mr. Sanno, who for twenty years has rendered exceptional service, as confidential secretary. His place is being quite acceptably filled by Mr. Sagawa, which fact is a cause for gratitude.

Mrs. Ankeney has continued as a member of the building and publicity committees.

ALFRED ANKENEY.

A Year Full of Work and Pleasure

The past year has been full of work and pleasure for all of the Nicodemus family of Japan, except for our older boy Frederick. In July, 1928, after having finished his third year high school, he took sick and had to take a year of rest at Karuizawa, the high mountain resort.

Although Mrs. Nicodemus was busy conducting eighth grade school for David, our younger boy, she realized the need of some one in Sendai to take over the work that Mrs. Zaugg had been doing on the Kindergarten Committee of the Mission, and so she agreed to serve on that Committee. She has enjoyed the new acquaintances that this work has brought with pastors and kindergarten workers throughout our field. As secretary she has been in correspondence with every teacher and pastor engaged in kindergarten work. Many of these contacts have developed into real privileges for service which is joyous compensation. Besides this, Mrs. Nicodemus has served on the Mission Library Committee trying to keep abreast of the needs of the Mission in missionary literature.

My work as a member of the Japan Mission has consisted in teaching type-writing, correspondence and English in the Commercial Department of North Japan College; acting as treasurer for all departments of the College; serving as a member of the Board of Trustees of North Japan College and the Board of Managers of Miyagi College; serving as a member of the Building Committee of each school and the Mission; of member-

ship on the Mission Property Holding Corporation and the Auditing Committee of Miyagi College. A large share of my time was given to the erection of the Sendai Kindergarten and Women's Work Building. This was not a large building but in Japan such work requires constant supervision in order that mistakes may be prevented. As a representative of the Reformed Church in the United States I count it a privilege in these days to serve the cause of Christ in Japan.

F. B. NICODEMUS.

Happy to Be Back in Japan

After an extended furlough, by which we have greatly benefitted in many ways, we are happy to be back in Japan among our missionaries and within the bounds of our field of labor. We return with a deep sense of satisfaction that our lot is cast with the workers in this field, and a new determination to render the greatest possible service to the work of building the Kingdom of God in Japan.

W. CARL NUGENT.

A New Joy in the Home

The year just ended has brought to Mrs. Smith and me a mingling of joy and sorrow. The coming of little Elinor Anne was the high point of the past twelve months. She is a darling youngster and has added much to the joy of the household. Her presence and that of her three-year-old brother, Bobby, helped to alleviate the feeling of deep sadness occasioned by the passing of Mother Smith last November.

During the past year we threw ourselves into our work enthusiastically and trust that our efforts have borne some fruit. My work at school was as usual decidedly interesting to me. As is the case with most foreign teachers in mission schools my teaching was pleasingly varied. This past year the subjects I taught ranged from English Conversation to the History of American Literature, with Latin thrown in by way of added variety. In addition to the regular classroom work I carried on two student clubs in our home, both of which were very beneficial in bringing about closer contacts.

ARTHUR DEATRICK SMITH.

Great Possibilities for Profitable Work

The first seven months of our past year were spent at Tokyo where our chief task was language study. However, in addition to that Mrs. Ehlman and I had various English classes under the direction of our Tokyo missionary, Dr. Miller.

We began our work at Morioka on January 1st, where we are serving as substitute for Mr. and Mrs. Schroer until their return from furlough. In addition to language study we have been having three English Bible classes weekly at our home. I also teach English four hours each week at the government commercial school, which has given many opportunities for encouraging contacts with students. By inviting groups of them to our home for English songs and thus to get acquainted, we have gotten quite a few to come for Bible study. The students are kindly disposed towards Christianity in Morioka and I feel that there are possibilities for much profitable work among them in this city, as Mr. Schroer also felt when he was here.

DOBBS F. EHLMAN.

Students Are Eager and Appreciative

I took up my duties at Tohoku Gakuin with the opening of the term in September, 1928, and my work has been a great joy to me throughout the year. In addition to my teaching in both the Academy and the College, I have had the pleasure of some very satisfactory club work among the College men, and introduced basketball as a sport there during the winter. I am also starting work now, with Professor Stoudt, on an English play to be produced sometime in the fall. A good deal of my Japanese has come back to me, and I am taking some lessons on the side.

My teaching, of course, occupies the greatest part of my time and is a constant pleasure to me. My prayer is that I may grow in strength and fitness for the opportunities that lie open before me. I have found the Japanese students an eager, keen and appreciative group, inspiring from me the best that I have to give.

ROBERT H. GERHARD.

Our Young People*Alliene Saeger De Chant**Summer Conference with a "Chinese Proverbs" Obligato*

"Unskilled fools quarrel with their tools." Realizing to the full that their home churches lack leadership, hundreds of our church youth spend earnest summer days at missionary conferences, at camps, at schools of religious education acquiring there such knowledge and such skill in passing on to others what they have gained, that they need never "quarrel with their tools."

"When men come face to face, their differences vanish." There are a few at conference and camps, who think the Japanese tricky, and the Chinese, "band-its." Personal contacts with graduates of our colleges and seminaries in Japan and China have made the "differences" of those few, "vanish," and crystallize into international friendships of worth.

"To save one life is better than to build a seven-story pagoda."

"Easily hurt"—"dissatisfied with my work"—"perplexed about religion." These are several of the problems youth are facing. One week, ten days, two weeks with youth facing similar difficulties, and with trained leaders who guide, not dictate, mean to many, a mountain-top experience. Those "easily hurt" are inspired to conquer that weakness; earnest talks in class, out under the trees, down along the old Perkiomen, at bed-time devotions, clear away religious doubts, and impetus is given to him who is dissatisfied with his work, to dare to become that which touches and satisfies the heart.

And so, with gratitude, "Lambs have the grace to suck kneeling," than which there is nothing finer in any language; with humility, "Falling hurts least those who fly low," we conference and camp folks touch humanity, "Putting on clothes, remember the weaver's work," relying always on God, for,

"Man without divine assistance
Cannot move an inch of distance."

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

A New Editor

TEN years ago vacation months were pricked by agitated hours and a few sleepless nights over preparation of copy for the October issue of this magazine. This August I am preparing copy which complete ten years of happy connection with the *OUTLOOK OF MISSIONS* staff—a connection so agreeable and a work so pleasant that I delight in passing the editorship of the W. M. S. Department to a dear young friend, my successor, Miss Greta P. Hinkle.

In the early fall of 1925 Miss Hinkle became the General Literature Secretary of the W. M. S. G. S. Since that time her literary acumen has polished numerous ordinary manuscripts into freshness and beauty. Her literary style is a varied one and holds real surprises in form and method. These qualifications bespeak success in the new work which she has added to an already busy schedule. Most *OUTLOOK OF MISSIONS* readers know all this. We are not introducing Miss Hinkle, simply announcing that her "First Issue" will be the October number.

A Dreamer of Dreams

SOME years ago at Mt. Gretna, Pennsylvania, I met a young girl who was beginning to have dreams of Service-for-Others. That dreamer is Miss Margaret R. Motter, who has written for this issue "Such Stuff as Dreams." Since our Summer at Mt. Gretna she has been putting her dreams into service with all sorts of girls—girls in missionary conferences, in high schools and colleges, in remote mountain schools, in travel contacts.

At this time Miss Motter is Principal, teacher of English and History and librarian of the Pine Mountain Settlement School in Kentucky. In addition she has charge of the Sunday School. This is a

large program but Miss Motter says, "I love it."

Pine Mountain is away from the beaten highways. Visitors to the school get off the train at Laden, a little station stop which looks like "the stepping off point of the world." A mountain trail of seven miles lies between Laden and the school. Pine Mountain Settlement School is located in a charming valley between Pine Mountain and Kentucky Ridge, with Isaac's Run, a little creek, flowing through the school grounds.

We hope no one will miss reading Miss Motter's article, "Such Stuff as Dreams."

Every Student a Teacher

I WAS thrilled when I read in July *Survey Graphic* the brilliant appraisal of Dr. Y. C. James Yen and his "Equal People's Education." At the Foreign Missions Conference we heard Dr. Yen give his captivating address on the Chinese Mass Education Movement, and in an issue of some months back called attention to it. *The Survey Graphic* throws light on the background of this genius

whom we want everyone to know. We quote from an article by John Palmer Gavit, entitled "One Shall Chase a Thousand."

"Jimmie Yen is pure Chinese, born and raised in a mountain village over by the edge of Thibet, weeks of arduous travel by boat, horseback and foot from the farthest end of any railroad. His background was that of the conventional Chi-

nese 'scholarship,' whose attitude is scorn toward the mass of the people. But he came to America and was graduated, A.B. at Yale, 1918, and received, 1920, his A.M. from Princeton.

"Called into war service in France to cheer up the great body of Chinese laborers employed in railroad building and so on, he devised a newspaper—hand written largely by himself, and reproduced by photographic process—with which to give these Chinese news from home. At first he had to find those who could read it aloud to the crowds. The coolies soon found that this writing business was useful; that these printed sheets contained

something of vast interest to them—that it was something they could—actually did—acquire for themselves."

In this last sentence lies the leaven, the preparation necessary for the 400,000,000 Chinese to emerge into a New China—a nation which shall be independent in its thinking and autonomous in its government and religion. If Dr. Yen's experiment keeps working, the Chinese will become a literate people. Already more than 125,000 individual teachers are spreading—already upward of 5,000,000 students have been reached. Each student is obliged to become a teacher. To share what he has received without losing any of it.

Unto the Third and Fourth Generation

"Yep, made 1,800 miles in five days! A wonderful trip! But—would you believe it?—our gas cost \$35. Yes, we stayed all night in Boston. Tom said he'd like to stay longer to see the historic places, but I wanted to get to Canada. Tom said it wouldn't cost so much to go to Boston another time. Say, don't they have the greatest red tape to get into Canada. You know, they took Tom's Pennsylvania license, and it certainly made him mad. He says the laws ought to be changed. They must think we're all crooks. Yes, we took Bess and her man. Young folks don't know what things cost. Tom paid nearly everything. We made good time

by stopping for eats along the road, and, would you believe it, the kid screamed every time we stopped. He's worse for going than grown folks."

"Rest-a-While Pavilion," "Step Inn," "Linger Longer"—a multitude of other highway signs pointing to Canada—to romantic Acadia—its romance wrenched to the commonplace by sightseeing tourists!

The strain engrafted on this babe-in-arms is what gives anxiety to Christian men and women.

We live along a highway—the "house by the side of a road" is in the distant past.

Far Away Neighbors

WERE it not for systematized mission study many of us would confine our foreign mission interests to countries where our denomination has mission stations. Mission study has helped us to reach out.

The group of beautiful islands south of Japan—a group under the Stars and Stripes—little sister islands of the big United States—will claim our attention this winter. Although the Philippine study is listed for young people and children, mothers will find themselves drawn to it.

When a country becomes the subject of mission study, magazines, the daily

press, curio shops, etc., capitalize the interest created by the mission study. Very soon we will find an abundance of instructive and interesting material bearing on the Philippines. At this time the metropolitan dailies are giving accounts of the Bishop Brent Memorial. We remember that this eminent Episcopalian Bishop, who died last spring at Lausanne, initiated the educational work among the Mohammedan Moros, while he was Bishop of the Philippine Islands. Shortly before he died, while raising funds for the Moro Mission, he said: "We must establish schools of good-will. We should not go to the Philippines with any ulterior motive, no other motive than to live

what we believe to be the highest type of life and where we will show kindness and friendship and desire to serve on such practical terms that people cannot fail to understand." . . . "The Moro School has been a romance of good-will."

What Bishop Brent has said of the

Moro Mission is applicable to all Christian work in the Philippines. Mothers and fathers should be able to arouse lively interest in the next friendship project for children. This fall American children will send their tokens of good-will to the Filipino children.

New Societies

We are delighted to welcome a new Woman's Missionary Society in Clarion Classis. It was organized by Mrs. M. S. Schumaker and Mrs. J. Bargestock. The latter is President and may be addressed at Echo, R. D. 1, Pa. Twelve women became charter members. The Society was organized during the summer pastorate of Mr. Augustus Welsh. This is the first

new society in Pittsburgh Synod for the Triennium. We look for more such news!

The very newest arrival of organization news is the Society in Milwaukee Classis, Northwest Synod, at Reeseville, Wisconsin. Organized by the Rev. R. P. Kuentzel, with twelve charter members, and Mrs. R. P. Kuentzel as President. May the activities of this pastor and wife be abundantly blessed!

A Japanese Christian Woman

MRS. NOBU JO

WHEN I knew Nobu Jo twenty-five years ago in the "Bible Woman's Training School," in Yokohama, little did I think that she would do a work so unique that it would be written about in the *New York Times*, but in the issue of July 7th I read the headline, "Mrs. Nobu Jo's Placards Urge Desperate Japanese to Come to Her for Help," and then follows a column about her Women's Welfare Association in Kobe and her work for the would-be suicide.

The Japan of cherry blossoms and chrysanthemums, of smiling holiday crowds, is not all of Japan. The eager, serious-minded students, as well as those with more experience of life, face impossible problems. With aspirations to become great and noble, they often find themselves overwhelmed with difficulties and facing failure prefer death. And so it happens that at beautiful Nikko Water-

fall or at the beautiful spot near Kobe a life is on the verge. Just there is this word from Nobu Jo: "Wait a bit, would-be suicide! God is love. Come and talk it over with Nobu Jo, Kobe Women's Welfare Association." As a result of the sign near Kobe, nearly 3,000 have been saved during the last thirteen years.

They go to the quiet home and in a private room adjoining the chapel talk it over with a Christian woman of great strength, patience and tact. She strengthens the weak, sets right what was wrong, trains to better fitness, finds a place for them and after they leave her, by correspondence, continues to give sympathy and help.

When one asks Mrs. Jo how she has been able to accomplish so great a work, her answer is in one word, "Prayer."

A. G. L.

Prayer Calendar

Rev. Sohei Kowta, author of the prayer on the October page of the Calendar, is an outstanding pastor among the Japanese on the Pacific Coast. Mr. Kowta is much in demand as a song leader at denominational and interdenominational gatherings. A graduate of Heidelberg College, Tiffin, Ohio, and Central Theo-

logical Seminary, Dayton, Ohio, Mr. Kowta is now pastor of the First Reformed Church, San Francisco, in which church he spent the greater part of his Christian life.

The picture on the page is that of the Sunday-school of our Japanese Mission at Sawtelle, California, one of our newest churches on the Pacific Coast.

Pentecost in 1930

(For Use with November Program)

CHARLES E. SCHAEFFER, D.D.

THE 1900th Anniversary of Pentecost which the Christian Church will observe during 1930 furnishes a great occasion to re-emphasize some of the essential factors which gave rise to the movement which we call Christianity. That first Christian Pentecost marks the birthday of the Christian Church. The account of it is so vividly presented for us in the early chapters of the Acts of the Apostles that all are enjoined to make a fresh study of this portion of the Scriptures. Definite plans have been formulated to prepare all of our young people to enter enthusiastically and intelligently into this anniversary observance. The women of our Reformed Church are invited to participate in the same. Women were present at the first Pentecost in Jerusalem. Those that were gathered together in the upper room continued steadfastly in prayer, "with the women and with Mary." We do not know who all these women were, but we may be sure among them were Mary Magdalene, who had come early to the sepulcher, and others who were near the cross when Jesus died. They had never forsaken Jesus. They were the last at the cross and the first at the tomb, and they were again present with the disciples and others in the upper room. They formed a part of the 120 who had assembled there. Only one of them, Mary, the mother of our Lord, is mentioned by name. It is the last time her name is mentioned in the Bible. She was not yet fifty years old. During those ten days of prayer and waiting, Mary undoubtedly burst forth again into her beautiful Magnificat, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." She and the other women with her surely joined the rest when they prayed and when they sang the great Hallel Hymn—Psalm 113-118. Thus also they became sharers of the Pentecostal spirit and joined in forming the nucleus of the Christian Church. They were among the charter members of the Church of Christ. The promise was to them no less than to their brethren. Thus

it behooves the women of today to follow the example of their early sisters and to participate in this anniversary occasion.

What then can the women do in preparation for this event? *First*, they should arrange, after the pattern of those early disciples, to go into spiritual retreats. Let the members of our Woman's Missionary Society plan to hold a number of such "upper room" meetings in different sections of our Church. Let these retreats be seasons of great spiritual refreshing as of the Lord. Let the women come together for prayer, for meditation, for reproducing in their own lives the experience of the disciples during those memorable days in Jerusalem. Let them talk with each other about the things of Christ and of His Kingdom. Such retreats should avoid all discussions of methods and machinery, of plans for raising money, and should be restricted to the nurture and nourishment of their souls. In these retreats the first two chapters of the Acts should be read and expounded. The Magnificat should be sung. The Hallel Hymn should be recited. The Lord's Prayer should be prayed as well as the prayer of our Lord recorded in John 17.

Second, the women should earnestly seek to recruit their membership. Many members have lapsed. They have gone to their own place. The disciples in preparation for the Spirit recruited their number. They filled up the gap. They sought out those who could be witnesses for Christ. And they chose one who had the witness within him. With what care and concern they made their selection! Members of a Missionary Society are supposed to be witnesses for Christ. There are too many who are counted, but they do not count! To vitalize the membership and to recruit it is of supreme importance. Let the women apply themselves to this great task.

Third, the women should seek to unify their forces and focus their efforts on one central thing. It was while the disciples "were all with one accord in one place" that the Spirit came upon them. There was unity and harmony there. There was

a blending of minds and hearts which made a favorable soil for the Spirit to fill. The reason we so often are powerless is because there is among us no unity of purpose and no consuming passion for one dominating thing. Our divided interests have shorn us of our power.

Fourth, the great principles of stewardship present themselves to us in the study of this great historic event. No one

regarded the things he had as his own, but shared them fully and freely with others. This lesson, too, the women of our Church may learn. Many other religious principles were present in embryo on that first Pentecost. These should be carefully discovered, their practical lessons brought forth, and thus may the women of the Reformed Church have a vital part in reproducing Pentecost in the year of grace, 1930.

"Such Stuff as Dreams"

MARGARET R. MOTTER

SOME years ago an old man in the Kentucky Mountains dreamed a dream. He had had the equivalent of a third grade schooling but his education did not stop there. Once a week he took a laborious trip over a mountain range to procure a newspaper or magazine which he read just as laboriously after his evening work by the light of a pineknot. A farmer by day, a blacksmith by night, but day and night a dreamer and at heart an educator. This was Uncle William Creech, the beloved founder of Pine Mountain Settlement School.

We can see into the mind and heart of this thoughtful old pioneer when we read his words, "Some places hereabouts are so Lost from Knowledge that the younguns have never been taught the knowledge of reading and writing, and don't know the country where they was Borne." Therefore, when he heard of a school at Hindman, Kentucky, it was not long before he wrote to the women there asking for help. It reminds us somewhat of the Macedonian call. Many a time this winter as I looked over our school grounds so eloquent of the years of the loving labor of those women who answered that call, and viewing the growth of the years as contrasted with the little one-room log cabin in which Uncle William and Aunt Sal lived and dreamed, I have felt the gripping realization of the power of a vision. In 1913 Uncle William's dream began to unfold when he deeded his 136 acres of land (*all* he had) with these significant words: "I don't look after wealth for them, I look after the prosperity of our nation

I want all younguns taught to serve the livin' God. Of course, they won't all do that but they can have good and evil laid before them and they can choose which they will. I have heart and cravin' that our people may grow better. I have deeded my land to the Pine Mountain Settlement School to be used for school purposes as long as the Constitution of the United States stands. Hopin' it may make a bright and intelligent people after I am dead and gone." Such the dreamer and such the dream. What has developed since 1913?



"OLD LOG," PINE MOUNTAIN SETTLEMENT SCHOOL

As Uncle William's ideal was for a "good school where children could be taught not only to use their heads but where hands and hearts should be trained," it has been the purpose of the school to hold before the pupils the highest examples of good work in and out of the classroom, as well as beautiful simple Christian living. When you realize the rather squalid surroundings from which these children come and to which many return, you can in a measure grasp their joy in the very beauty of our buildings and grounds. "Why, hit shure is a purty sight!" is a common exclamation on the lips of those seeing the school for the first time.

Beginning with Uncle William's cabin, which is a small museum of Mountain handicraft, we might name the various buildings which comprise our little community. There are five dormitories in charge of housemothers (*Far House*, *Laurel House*, *Old Log*, *Big Log*, and *Boys' House*) besides *Zande House*, (occupied by the Associate Director), *Little Log*, the home of the woman in charge of the dairy, *Farm House* for the farmer, the *Infirmiry* for the school nurse, a teacher, and two pupils, and *Country Cottage*, a small practice-house where three girls learn housekeeping secrets. We also have a charming little chapel, the schoolhouse, a Boys' Industrial Building for carpentry and woodwork, a Girls' Industrial Building for laundry work, sewing, weaving and cooking, and a model barn and chicken house. Mention might also be made of *Open House* (the house of hospitality) and *Pole House*, our two guest cottages, and the Delco plant which though distressingly inadequate serves when night shadows fall. With this as our equipment we venture to teach these boys and girls academic and industrial subjects with a Christian background.

Besides the work of the school proper, we carry on interesting and tremendously valuable extension work. Our teacher in charge of Fireside Industries goes into homes teaching basketry and the weaving of blankets, coverlets and dresses. One woman who has lost her husband has found a means to support herself and younguns by making blankets and coverlets. A lovely two-toned blue one in the

attractive Mary Simmons pattern adorns my spool bed, a delightful reminder of this mountain woman's skill and triumph over pinching poverty. The teacher in the Home Economics Department extends her work into the mountain homes. Weekly classes of mothers or girls too young to be received into our school are of inestimable value in presenting ideas of good foods, home sanitation, and other equally important matters to be learned.

Our school is also responsible for two medical centers: one at Big Laurel, four miles from the school, where a doctor, a nurse, and a social worker are rendering an invaluable service; and the other at Line Fork, seven miles distant, where a doctor and her husband go about doing good in a quiet, effective manner.

The question of maintenance of so large a program has frequently been asked by interested friends. The yearly budget of \$50,000 is raised chiefly by voluntary gifts and annual subscriptions. Often the exchequer is entirely depleted as the month opens under cloudy skies, but *always*, some way or other, the bills are met. Pine Mountain depends upon old friends and new friends for carrying on its work among these our "contemporary ancestors."

Then you may justifiably ask, "Is all this worth while?" You have only to see and hear our children and visit with the friendly mountain folk to find your answer. One man says of our school, "Ef ye want an abundance of good look after the women. I think of our good women at the school until my har rises up and pushes the hat off'n my head. Ef I war a millionaire I'd donate all I had to that school up thar."

Miss Pettit has a gun which is a reminder of a story of the early days. Andy came to school, twenty years old and entered first grade progressing to fourth by spring. When he came he gave Miss Pettit his gun as he explained: "Paw says I have a bound to kill a feller that shot my brother. But if I do I can't git to come to school for most likely I'll git in the pen, or if I don't I'll be afeared of being laywayed every time I step out. I 'lowed you fellers could help me to know what was right."



IN THE
WEAVING
ROOM AT
PINE
MOUNTAIN,
KENTUCKY

To learn what they think of the school ask any mother, "Do you make your children go to school?" and you'll receive this prompt and positive answer, "My children they hain't to *make*, they cry to go."

The students themselves so quiet, so responsive, so eager are the best proof of the value of our school in that section. Coming for miles (ten, fifteen, thirty), often the first trip from the little home in the hills, they fight homesickness and discouragement because of their keen desire for learning. They have the gleam in the eye! "I don't like school but I like what it makes you bee," wrote one boy in simple sincerity and continued, "I don't feal that thir is anything so emportain in anyone life as schooling. I was borned and raised in the mountains of Kentucky. I haven't bin in but three states and stell I have a mind to want to see the world." After recounting his meeting with Miss Pettit (who was instrumental in causing his return to school) he concludes his quaint and may I say beautiful letter, "Inchergement (encouragement) is a grate thing for young boys."

Yes, encouragement is a great thing, not only for studies but for work. Two young girls who live close to our school have received instruction and encouragement from our school farmer. The result is an annual crop of potatoes largely exceeding the government crop-estimate. With their money they clothe themselves and pay their tuition. Does this seem worth while?

Life follows a rather regular routine at the school and we fit into our accustomed tasks with a continuous sense of the joyousness of our work. But there are special days: Fair Day, Uncle William's Day, May Day, which stand apart as red letters in our calendar. Ballad singing, folk dancing, set-running and other interesting features of these days are especially delightful. There is one time of the year, however, which is a sweet memory to all Pine Mountain folk—the week before Christmas vacation. Such a premium on free time! Such busy, cheery groups of pupils and workers making garlands and wreaths! Such rosy-cheeked, smiling groups returning from a tramp in the forest carrying wood-pretties! Catch the spell of fairy beauty which this young girl felt in saying, "The prettiest thing in the world is when you haven't got enough pretties to finish the wreath you're a makin', and you have to go out when it's dusky dark to git you some more, and the moon-ball, hit's a-glistenin' and a-gleamin' on Isaac's Run."

How true it is that life is "such stuff as dreams are made of!" Those of us who feel the thrill of adventure in our work at Pine Mountain see the beautiful unfolding of Uncle William's dream. Surely we can never cease to grow or to scatter some good as long as we keep before us the amazing vision of this splendid man of the hills: "I don't want hit to be for this locality only but for the whole state of Kentucky; for the United States if they want it; for the whole world if they can get any good out of hit."

Pictures Suggestive of the Thank Offering

Major interest in the 1929 Thank Offering centers in the Girls' Dormitory, Indian School, Neillsville, Wisconsin, and the Auditorium for Miyagi College, Sendai, Japan. Chapters in the projects may be seen in the pictures.

The first chapter in our Indian work lies many miles west of Neillsville among the sand hills of the Black River.

First Picture—Chapel built by Rev. Jacob Stucki and his co-laborers, assisted by the Winnebago Indians.

Second Picture—Rev. Stucki standing in the pulpit of the chapel. Date of picture, June, 1929.

Third Picture — Girls' Dormitory, Neillsville Indian School, in course of erection.

Fourth Picture—Music teachers and

students of the Higher Course in Music, Miyagi College, March, 1929.

The nine graduates in the front have carried on the record of the department, which has never had a graduate who has not become a Christian. One member of this class is now teaching in the Methodist High School in Hakodate, one in the Presbyterian High School in Kanazawa, one in the union Presbyterian-Dutch Reformed High School in Shimonoseki, one in the Episcopal Bible Training School in Sendai. Others are studying.

Fifth Picture—Fifteen of the eighteen graduates of Miyagi College English Course taken on Commencement Day, March 23, 1929, with Dr. Faust and Miss Lydia A. Lindsey. Two of the girls will help the Nugents and Naces in their work,



INDIAN
CHAPEL,
BLACK RIVER
FALLS, WIS.



REV. JACOB
STUCKI, IN
THE PULPIT
OF THE
INDIAN
CHAPEL

three are teaching in high schools, two in government schools, and one in a Christian school.

All were baptized Christians upon graduation, excepting five, and one of these was baptized on Easter Day.



GIRLS'
DORMITORY,
INDIAN
SCHOOL,
NEILLSVILLE,
WIS.



TEACHERS AND STUDENTS, HIGHER COURSE IN MUSIC, MIYAGI COLLEGE



GRADUATES
OF THE
ENGLISH
COURSE,
MIYAGI
COLLEGE

Department of Life Members and Members in Memoriam

DURING the last year of the past Triennium, 81 Life Members and 48 Members in Memoriam were enrolled; for the Triennium, 252 Life Members and 133 Members in Memoriam, a total of 385 memberships.

The department was organized eighteen years ago: 1,576 memberships have been received during these years, of which 1,002 have been Life Members and 514 Members in Memoriam! 74 names have

been transferred from the Roll of Life Members to that of "In Memoriam."

At the recent Triennial Convention of the Woman's Missionary Society of General Synod, Miss Ella Klumb, 1074 Forty-eighth Street, Milwaukee, Wis., was elected General Synodical Secretary of Life Members and Members in Memoriam.

The list of members for the past year is as follows:

LIFE MEMBERS

EASTERN SYNODICAL SOCIETY

- East Pennsylvania Classical Society:*
Edna Russell Messinger, Easton, Pa.
Mrs. Robert W. Nolf, Nazareth, Pa. (G.M.G.)
Miss Alice M. Knauss, Nazareth, Pa.
Mrs. I. M. Bachman, Northampton, Pa. (M.B.)
Mrs. Ellen LeVan, Easton, Pa.
Mrs. Nettie W. Ryle, Stroudsburg, Pa.
- East Susquehanna Classical Society:*
Mrs. Charles E. Klinger, Herndon, Pa.
- Goshenhoppen Classical Society:*
Mrs. F. B. Bartholomew, Lansdale, Pa.
Mrs. Amandus F. Erb, Boyertown, Pa.
- Lancaster Classical Society:*
Mrs. Alvin G. Myers, Harrisburg, Pa.
Mrs. Harry C. Stauffer, Harrisburg, Pa.
Mrs. John S. Kob, Harrisburg, Pa.
Mrs. Frank J. Althouse, Harrisburg, Pa.
- Lebanon Classical Society:*
Mrs. Jannetta Colvin Witmer, Lebanon, Pa.
- Lehigh Classical Society:*
Miss Eleanor Augusta Ebert, Allentown, Pa.
- Philadelphia Classical Society:*
Miss Carrie M. Kerschner, Spring City, Pa.
Mrs. Oliver K. Maurer, Red Lion, Pa. (W.M.S. and G.M.G.)
Mrs. Mary E. Keeley, Spring City, Pa.
Mrs. Harvey Ash, Spring City, Pa.
Mrs. John Walt, Conshohocken, Pa.
- Reading Classical Society:*
Mrs. Grace Rhoda, Reading, Pa.
Mrs. Thomas W. Dickert, Reading, Pa.
Mrs. Hannah A. Ahrens, Reading, Pa.
Mrs. Frederick Ammerall, Reading, Pa.
- Schuylkill Classical Society:*
Mrs. Jennie M. Reppert, Pottsville, Pa.
- Tohickon Classical Society:*
Miss Mary Hess, Hellertown, Pa.
Mrs. Bertha Trauger, Keller's Church, Pa.
- West Susquehanna Classical Society:*
Mrs. Gertrude Wagner, McClure, Pa.
Mrs. John C. Farley, Lewisburg, Pa.
Mrs. Agnes M. Bitner, Lewisburg, Pa.
Mrs. Susan A. Romig, Selinsgrove, Pa.
- GERMAN SYNOD OF THE EAST
- West New York Classical Society:*
Mrs. Herman E. Schnatz, Buffalo, N. Y.

MID-WEST SYNODICAL SOCIETY

- Fort Wayne Classical Society:*
Mrs. Peter Kirsch, Decatur, Ind.
- Indianapolis Classical Society:*
Mrs. Minnie Heidergott, Indianapolis, Ind.
Mrs. Louisa Grauel, Indianapolis, Ind.
- Iowa Classical Society:*
Miss Mary Elizabeth Kirkpatrick, Lone Tree, Iowa.

NORTH-WEST SYNODICAL SOCIETY

- Milwaukee Classical Society:*
Mrs. T. P. Bolliger, Madison, Wis.
Mrs. Anna Brueggeman, Milwaukee, Wis.

OHIO SYNODICAL SOCIETY

- Central Ohio Classical Society:*
Mrs. Sarah Eyman, Lancaster, Ohio.
Mrs. William Huber, Crestline, Ohio.
Rev. D. B. Shuey, D. D., Galion, Ohio.
- East Ohio Classical Society:*
Mrs. Mary L. Tanner, Alliance, Ohio.
Mrs. Josiah Clapper, Robertsville, Ohio.
Mrs. Philip Graf, Canton, Ohio.
- North Ohio Classical Society:*
Mrs. Amos Casselman, Tiffin, Ohio.
Mrs. Anna Beaver, Tiffin, Ohio.
Mrs. Helen E. Fager, Fostoria, Ohio.
Mrs. G. H. Souder, Bloomville, Ohio.
Mrs. C. A. Overmyer, Fremont, Ohio.
- North-East Ohio Classical Society:*
Miss Caroline Knierim, Cleveland, Ohio.
Mrs. P. J. Schlemmer, Akron, Ohio.
- North-West Ohio Classical Society:*
Mrs. Emma Schneck, Detroit, Mich.
- South-West Ohio Classical Society:*
Mrs. Marie Rinderknecht, Dayton, Ohio.
Miss Carrie Oexman, Covington, Ohio.
- West Ohio Classical Society:*
Mrs. Mary Weber, Lima, Ohio.
Mrs. Philip Walther, Lima, Ohio.

PITTSBURGH SYNODICAL SOCIETY

- Somerset Classical Society:*
Mrs. Joseph Levy, Somerset, Pa.

POTOMAC SYNODICAL SOCIETY

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Anna S. Apple, Washington, D. C.
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Miss Clara May Main, Washington, D. C.
 Miss Pauline Holer, Washington, D. C.
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 Md.

Mrs. Sarepta Grimes Winger, Thurmont, Md.
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 Miss Antoinette Shannon, Mercersburg, Pa.
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North Carolina Classical Society:
 Miss Lena Warlick, Lincolnton, N. C.
Virginia Classical Society:
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 Mrs. Elmina Riegel, Bethlehem, Pa.
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 Rev. D. B. Shuey, D. D., Galion, Ohio.
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 Mrs. Margaret King, Glenford, Ohio.

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 Mrs. George Deuble, North Canton, Ohio.
 Mrs. Emma Sponseller, Canton, Ohio.
 Mrs. Margaret Schory, Canton, Ohio.
 Mrs. Isaac Werner, Canton, Ohio.
 Mrs. Mary Magdalene Schaal, Canton, Ohio.
 Mrs. Mary Young, North Canton, Ohio.

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Mrs. Amos Casselman, Tiffin, Ohio.
 Mrs. Alice Gassman, Tiffin, Ohio.

North-East Ohio Classical Society:

Mrs. E. D. Wettach, Youngstown, Ohio.

West Ohio Classical Society:

Mrs. A. K. Zartman, Fort Wayne, Ind.

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MIRIAM E. FILLMAN.

The Shrub That Became a Tree

EUROPE is rich in historic legend. Almost every country has its traditions and quaint customs, which play a large part in the life of the people. We of the Reformed faith are proud of our splendid heritage as children of the Church of the Reformation and it inspires one wonderfully to visit countries where the great leaders fought, and suffered martyrdom even, for religious freedom. Bound up with the history of this great struggle, are many interesting traditions which have been handed down from generation to generation.

So in Hungary. In the days when the Reformation was making itself felt lies the origin of the following story: In Debreczen, a large and busy city, on one of the main streets, just opposite the great Reformed Church, which seats 7,000 people, stands a tree supported by an iron framework, and enclosed by a strong wire fence. On close examination we found that it was not a tree, but a vine. Yet the trunk of this vine is like that of a tree; it is more than six feet in height before branches or leaves appear. You must see the tree and hear its story, said our guide. See how well it is guarded and preserved. At the time of the Reformation the young Catholic priest and his congregation in Debreczen were swept

along in the great wave of Protestantism and Calvinism. The Bishop of his church came and remonstrated with him for accepting the new faith; he pleaded with him and threatened him, but the young priest stood firm in his conviction and would not be persuaded to return to the Church of Rome. The Bishop was about to leave when, before the door of the house, he saw a little, struggling vine. He turned to the young man once more and said, "This new teaching is but a passing thing. Come back to the Church and you will advance to prominence and power. But if you follow this new fad you will lose everything. For this new teaching will no more amount to anything than this little vine will become a tree." And he crushed the little vine under the heel of his shoe. But the young man stood firm, and, loosening the little vine out of the ground into which it had been crushed with the heel of the Bishop's shoe, he said, "I shall stand by my convictions and I believe that this little vine will live and become a tree."

So runs the story, and today, after 400 years, the tree stands in the midst of the great city, grown to such dimensions that many can stand in its shade and birds find shelter in its branches, just as many by their Protestant faith have found shelter and rest for their souls in Jesus Christ, Savior and Lord.

HILDEGARDE LEICH.

Dayton, Ohio.

Literature Chat

CARRIE M. KERSCHNER

"I am always short of my standard."
 "That's what I am," my friend said.
 "Well, what are you going to do about it?"

"Oh, I don't know what to do unless I keep on struggling and paddling."

"Wouldn't you like me to tell you what not to do?"

"Indeed, I would."

"Well, my dear, don't lower your high standard. Perhaps if you were to raise it an inch or two higher you might rise to greater effort."

Thus quotes the "chatter." In the Program Packets you will find the new *Standard of Excellence*. Your attention is called to them so early in the educational year that when March steals upon you unawares you will be ready to send your report with ALL points gained! Raise the Standard of your Woman's Missionary Society, Girls' Missionary Guild and Mission Band, and month by month raise them higher. March on—and on—and on. "A running stream is never idle."

Fifteen per cent (15%) of the members reading the Stewardship Packet for 1929 is the goal of this department. Have you ordered it? 15c.

One-third of the members reading at least five books from the Reading Course is an item on the W. M. S. Standard. Three leaflets on the promotion of the Reading Course are in the W. M. S. Packet, 75c. Quite a number of the books are in 75c editions. The book of Acts is included. Send for a Book List.

The Foreign books are to be used during the Fall and early Winter. For women's groups we are using "From Jerusalem to Jerusalem," 50c paper, 75c cloth; advanced groups will study "Human Needs and World Christianity," 75c paper, \$1.50 cloth, by Bishop McConnell; "World Missions as Seen from Jerusalem," 50c, by Dr. Milton T. Stauffer,

with "Roads to the City of God," 50c, as background material.

Young People's groups and for GIRLS' GUILDS: "All in a Day's Work," 60c paper, \$1.00 cloth; Intermediates, "Seven Thousand Emeralds," 75c paper, \$1.00 cloth, and for the Leaders using this course "The New Philippines" is needed. In paper only, 50c.

Children's groups have a wealth of material. For Juniors, "Jewels the Giant Dropped," 75c paper, \$1.00 cloth. Picture Map of the Philippines, 50c. Primary aged groups will want "Filipino Playmates," 75c paper, \$1.00 cloth. Philippine Picture Sheet, 25c. Many songs are recommended from A FIRST BOOK IN HYMN AND WORSHIP, \$1.00, which, you will recall, is the official song book for use in Mission Bands.

Additional copies of the pre-Thank Offering Exercise to be used with October program are available at 3c each. Additional copies of "Story Worship Material" for Guilds sell at 35c each.

THANK OFFERING MATERIAL: "The Growing Kingdom," a service of praise, 5c, 50 for \$1.00, \$1.50 per 100. Several supplements are sent with each order of a dozen or more. Separate supplements, 5c each. "Love and Praise," a Thank Offering Service for Mission Bands, 5c each, 15c per dozen, \$1.00 per 100. One Supplement free with each order of 12 or more. "Give Thanks Unto the Lord," a pageant Service of Thank Offering, by a new writer, Louise Grether. Not difficult to render—10c each, \$1.00 per dozen. "Inviting Mary Ann," also by a new writer, Janet Zarger, a Guild Girl from Chambersburg. Especially suitable for Guild presentation. Eight characters. Price of play, 7c each, 8 for 50c. Announcement of Invitations, etc., will be given in the October issue of the *OUR-LOOK OF MISSIONS*.

All Societies please order from the Depository in whose District you are located. Headquarters, Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., and the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

SUGGESTION for the November Meeting: A review and a spritely discussion based on Chapters 3, 4 and 5, "All in the Day's Work." Under the direction of the leader, the following questions and topics should form the basis for discussion:

What qualities should every race recognize in other races?

Discuss ways and means of overcoming race prejudice.

Should not the work of education be done by governments rather than Mission Boards? Give reason for answer.

How are modern educational methods similar to those used by Jesus?

In the missionary enterprise why cannot the "building" do without the scaffolding?

Wherein does the strength of the building lie?

Other questions on topic may be added.

We wish to call attention to the Pre-Thank Offering story, "Checking In—The Story of '50,'" in the program packet.

NEW ORGANIZATIONS

We welcome the new Guilds and Mission Bands.

Girls' Missionary Guilds

Northwest Synod—

Melbourne, Iowa, St. John's Church, organized by Mrs. C. L. Jacobs, with six charter members.

Potomac Synod—

Hagerstown, Maryland, Christ Church, organized by Mrs. Frank Lynch, with thirteen charter members.

Mission Bands

Midwest Synod—

Mulberry, Indiana, Trinity Church, organized by Mrs. A. J. Yundt, with eight charter members.

Ohio Synod—

North Lima, Ohio, Mount Olivet Church, organized by Mrs. E. C. Osmun, with twenty-eight charter members.

To Mission Band Leaders

IT is suggested that the leaders of Mission Bands use as their first study books for this year "Filipino Playmates," 75c paper, \$1.00 cloth, for primary groups. Supplementary material, such as the Philippine Picture Map, 50c, and Picture Sheet, 25c, may be procured. A Philippine Village sells for 50c, postage 15c. For Juniors, "Jewels the Giant Dropped" is recommended. This sells for 75c paper, \$1.00 in cloth.

Although the Packets for this department will not be ready until September, the first orders should be placed with the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio, or Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., now. As the study books do not provide a sufficient number of programs for the required twenty-five meetings, the Packets contain material for additional meetings. The contents of the Packet include Suggested Programs for Mission Band, Twelve Rays of Light, a group of Temperance Messages, Missionary Education for Children (a manual for leaders of Children's groups), Standard of Excellence, Budget Leaflet, Practical Activities, Thank Offering Service and Supplement, Invitation, Midnight Rustlins (a story by Mrs. Annetta H. Winter), Revised Handbook and other leaflets. Price of Packet, fifty cents.

Board of Foreign Missions

Comparative Statement for the Month of July

Synods	1928			1929			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$5,091.58	\$1,365.08	\$6,456.66	\$5,281.36	\$590.03	\$5,871.39		\$585.27
Ohio	3,396.00	648.55	4,044.55	2,125.00	250.50	2,375.50		1,669.05
Northwest	324.42	5.00	329.42	368.09	246.56	614.65		\$285.23
Pittsburgh	1,023.35		1,023.35	1,434.72	216.92	1,651.64		628.29
Potomac	1,859.45	25.00	1,884.45	911.00	65.00	976.00		908.45
German of East...	299.07	71.00	370.07	170.00	97.60	267.60		102.47
Mid-West	1,061.54		1,061.54	1,432.03	113.00	1,545.03		483.49
W. M. S. G. S.		2,795.37	2,795.37		1,373.54	1,373.54		1,421.83
Annuity Bonds		400.00	400.00					400.00
Bequests		500.00	500.00		12.00	12.00		488.00
Totals	\$13,055.41	\$5,810.00	\$18,865.41	\$11,722.20	\$2,965.15	\$14,687.35	\$1,397.01	\$5,575.07
					Net	Decrease		\$4,178.06

(Continued from Second Cover Page)

Ministers of complete theological education in most instances are entitled to State aid, which they receive. But we have the so-called Levites—church workers—who are in dire need because they are not entitled to any aid from the state for their work.

3. The natural consequence of poverty among ministers is the shortage of ministers. Only 26 churches have ministers, while 28 are without ministers. The classis proper—that is, the above-mentioned 16 congregations and their ministers—do everything within their power to educate native-born ministers. The Yugoslav government aids us in this effort and our brethren in Scotland and Switzerland help us also, but even with this help we are not able to supply the need. May I venture this question—who indeed could have a desire to be a pastor in our country?

4. That in spite of negative obstacles our ministers do splendid work by holding services, visiting the scattered villages, conducting religious education, Sunday schools, young people's work and Bible study groups, distributing tracts and maintaining an Orphans' Home, of this let the facts in the album speak. I could also speak of the positive difficulties of the work, but I do not consider it proper to complain outside of my country before we have made every effort to remedy our difficulties. Furthermore, I am convinced that as soon as our new country is thoroughly consolidated our complaints will of themselves disappear.

5. Further to explain those pictures published in the book which was distributed among your members I may add that I could mention many more instances of dire need among children of Yugoslavia. Even on the eve of my departure applications came to me for admission into our Orphans' Home, but to my regret we could not act favorably as our home is overcrowded. In many instances two children occupy a single bed; in better cases 3 children are placed in two beds. This Orphans' Home has been furnished by our efforts and contributions, and, by the help of our God, we are going to keep up the work, but on account of our many burdens we are not able to enlarge it. To many applications our reply must be in the words of the innkeeper of Bethlehem: "There is no room."

FATHERS AND BRETHREN! The name of our church is "The Reformed

Church of Yugoslavia." But I have to confess to you that we are not a church but only a missionary territory, which represents a greater quantity of spiritual need than the 16 congregations are able to supply with missionaries, support and evangelize. That in Yugoslavia there is such a missionary territory was discovered by our friends who visited our church and country, namely, the Rev. Kenneth D. Miller, Rev. Sigismund Laky, the Rev. Dr. James I. Good of blessed memory, Dr. Sylvester W. Beach, and Professor Herron. And to go further may I call your attention to the fact that since 1923 the Reformed Church in the U. S. through her Board of Foreign Missions has annually appropriated 400 dollars and lately 600 dollars for the support of a travelling missionary in our classis. With grateful hearts we think of the sainted Dr. Good for the discovery of our territory as a fertile field of missionary activity and to Dr. Bartholomew and Dr. Schaeffer for their wholehearted support of our missionary enterprise.

It is a pity indeed that a surplus of able missionaries does not exist outside of our country either. And in order that those now in the field may not diminish in numbers, we must create for them such possibilities of livelihood that will make it possible for them to live under normal conditions and, at the same time, we must aid native-born students in their preparation for the calling of the ministry.

In the official seal of our classis is a lamb with a flag. This signifies the victorious Christ. The hope that Jesus will be victorious keeps us alive. He will win victory over our difficulties. Not much is needed to realize our hopes. It would be sufficient if the heart of one of your number would be won to this cause and he would devote his life, strength and ability to win friends for the scattered missions of Yugoslavia, who would visit us and by seeing would be convinced that those 16 village congregations must be assisted and not forsaken in their difficult but glorious work. We are hopeful. For the Word declares glad tidings not only to the earth but to the scattered isles of the seas as well. Ps. 97: 1.

ALEXANDER AGOSTON, *Archdean,*

Feketic-Backa,

Yugoslavia.

Note.—A copy of "Pictures from Yugoslavia" may be secured from the Board of Foreign Missions by remitting ten cents in stamps.

THE BOARDS OF MISSIONS OF GENERAL SYNOD

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Meetings,
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

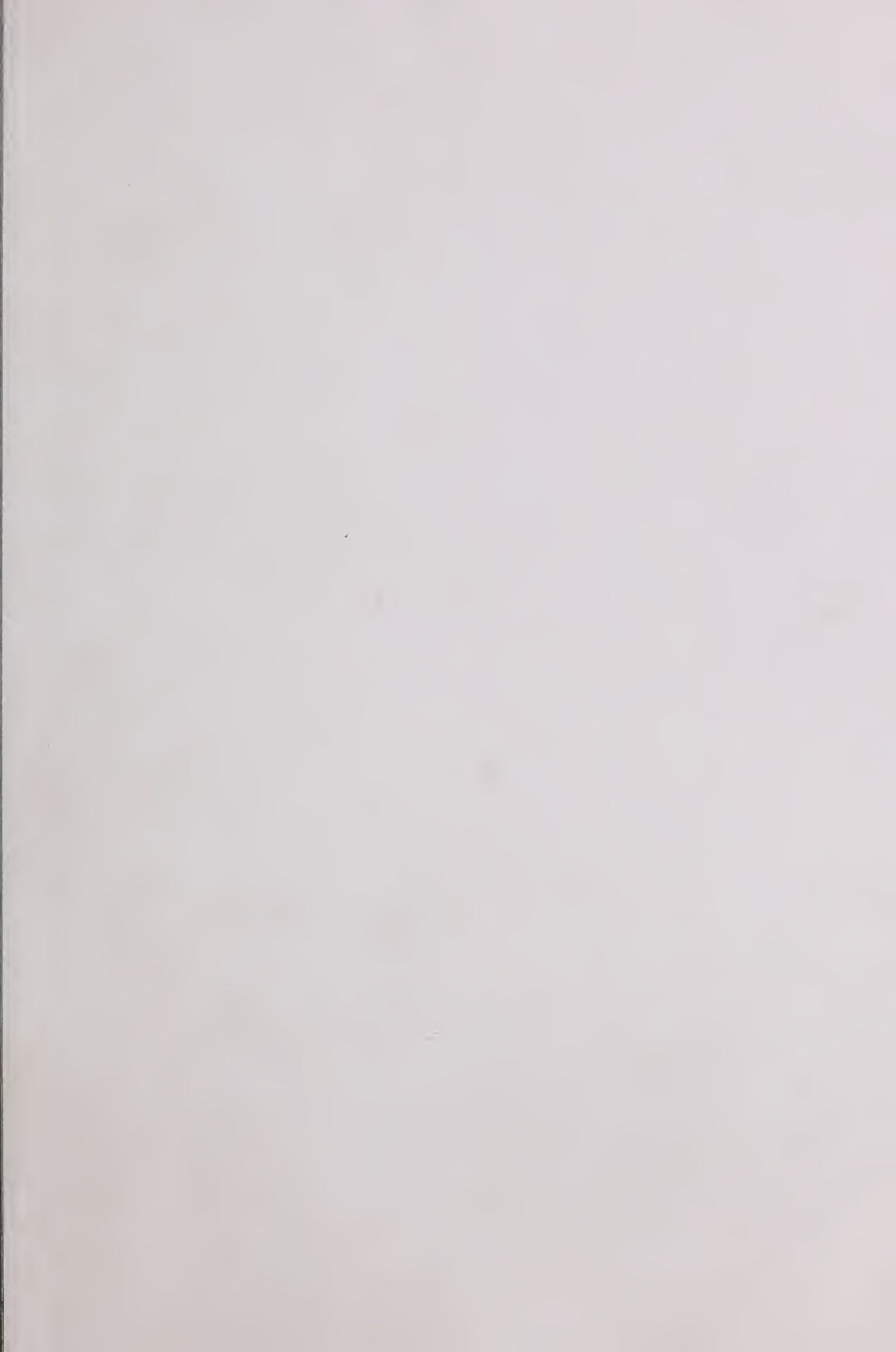
For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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